LIFE STORY OF BABA NAND SINGH JI

OF KALERAN

[redacted]BANS SINGH DOABIA

LIFE STORY OF BABA NAND SINGH JI

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Life Story of
BABA NAND SINGH JI

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Life Story of

BABA NAND SINGH JI

OF KALERAN (NANAKSAR)

By

HARBANS SINGH DOABIA

Ex-Additional Advocate General, Punjab
Chandigarh

SINGH BROS., MAI SEWAN, AMRITSAR

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PREFACE

One can get his lawful desires fulfilled and can also get Liberation from the cycles of births and deaths, if one practically acts upon the Divine Sermons of the True Guru. In order to achieve this, one must also join the society of True Saints.

However, the false "so called saints" have been increasing in large numbers. Many innocent persons are misled and duped by such imposters, because they do not know the essential qualities of a Real Saint. As to who is a True Saint has been fully detailed in Sri Guru Granth Sahib at many places. Kindly read *inter-alia* the seventh and eighth *Astpadies* of Sukhmani Sahib. The mischievous motives and ways of imposters are also detailed in the Gurbani. But unfortunately very little attempt is made to carefully study the Gurbani. The result is that innocent persons are caught in the vile net of the imposters, who are also called as "thugs" in the Gurbani.

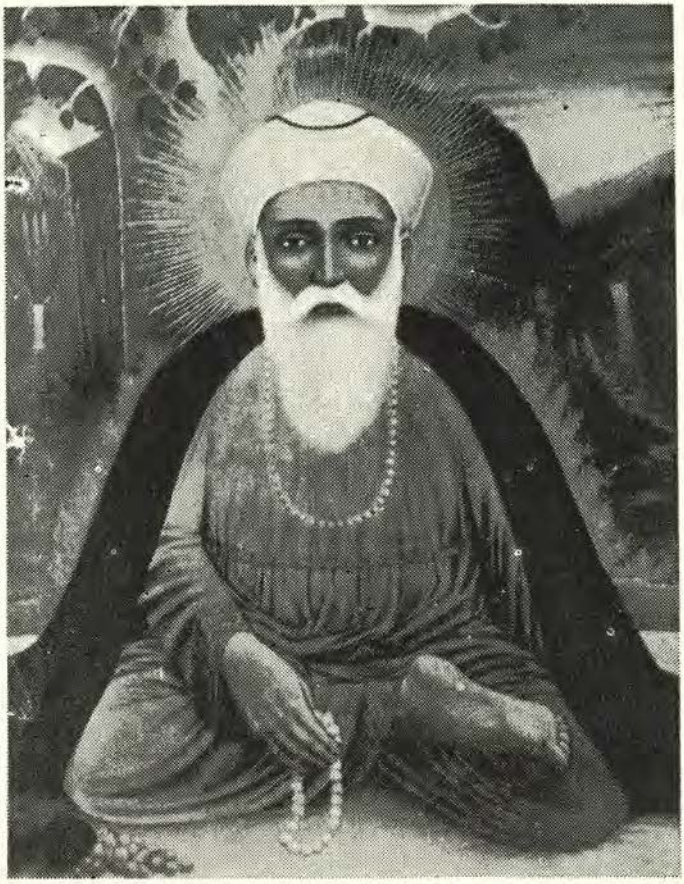
There have been Real Saints in the Sikh History. But not much attempt has been made to write their life stories. The Gurbani says that Real Saints are rare. Sant Baba Nand Singh Ji of Kaleran (Nanaksar) was one of them. None can fully detail the great Spiritual Heights of True Saints. However, a most humble effort has been made to give only a few glimpses of the life of

this great Divine Soul, who influenced thousands of persons to follow the Divine Ways, shown by our great Satgurus. Out of countless Divine Sermons, which he delivered, only a few are written in this small book. It is hoped that the learned readers will certainly follow the True Ways, after fully realising that the True object of the human birth is to get Freedom from the cycles of births and deaths.

The author must thank the Late S. Bhagat Singh, Session Judge, of Anand Sarovar Trust, who has rendered unique services in compiling a very exhaustive life story and sermons etc. of Baba Nand Singh Ji. I am highly indebted to that great soul, upon whose works I have largely relied in preparing this humble book.

Kindly oblige by pointing out errors. The author humbly prays that his shortcomings and faults may kindly be excused.

Chandigarh, Harbans Singh Doabia
Dated : 1.5.1981



Sri Guru Nanak Dev Ji

Baba Nand Singh Ji

Baba Ishar Singh Ji

Baba Gurdev Singh Ji

I

The Birth and Early Years

Baba Nand Singh Ji, was born in the month of Katak (November) 1872 A.D. in village Sherpur, Tehsil Jagraon, District Ludhiana, Punjab, India. The exact date of his birth has not been ascertained as yet. His father, Sardar Jai Singh, and his mother, Mata Sada Kaur, were of extremely pious and religious nature.

Even as a small child, Baba Nand Singh Ji possessed supernatural charms. He would not like to mix with others. He heard the story of Baba Budha Sahib, upon whom Guru Nanak Dev Ji, the first Sikh Guru, had conferred his grace, while he was only seven years of age. Baba Nand Singh Ji, as a child, was so much impressed with this story that he would sit in meditation for hours, in front of Sri Guru Granth Sahib (the Most Sacred Sikh Scripture of Divine Hymns, uttered by the Sikh Gurus). His father used to cultivate his land and also carried on the profession of carpentry. Baba Ji followed this profession for some years, but his heart was always absorbed in the love for the Supreme Being and Guru Nanak Dev Ji. He would go on repeating the Name "Waheguru" or Mool Mantar, given in the beginning of Jap Ji Sahib, in his heart, while awake or asleep. He was thoroughly honest in his work and would never speak lies. His dress was very simple. He was extremely courteous to all and his talk was very sweet.

One day, he left his village. He was then about 20 years of age. He was determined to reside in Hazur Sahib (Nanded) now in Maharashtra, India, the last resort of Sri Guru Gobind Singh Sahib, in order to see God face to face. Before going to Hazur Sahib, he stayed at Amritsar and then at Roorkee for sometime.

At Hazur Sahib, Baba Nand Singh Ji undertook to perform the duty of bringing two brass pitchers, full of water, from the River Godavari, at 12-15 a.m. (each mid-night) for the purpose of ablution of the Sacred Gurdwara. Some years passed in this way. While performing this self-less and most sincere service, Baba Ji saw Sri Guru Hari-krishan Sahib the Eighth Guru, Sri Guru Gobind Singh Sahib, the Tenth Guru and Sri Guru Nanak Dev Ji, the First Guru, many times. He heard their Divine Instructions. He was directed to get full knowledge and understanding of the Gurbani (Divine Hymns) of Sri Guru Granth Sahib.

So he left Hazur Sahib in about 1904 A.D. and finally adopted Sant Wadhawa Singh of village Lehra Gaga, Punjab, India, as his teacher, for learning thoroughly the Gurbani with its meanings etc. Sant Wadhawa Singh was wonder-struck to observe the supernatural powers of Baba Ji, who completely learnt all that Sant Ji had to teach, in a short time. Sant Wadhawa Singh used to call Baba Ji as 'Rikhi Ji'.

Baba Ji was eager to find some gifted soul, who ful-filled the definition of Brahmgiani (the Knower of God) as explained *inter-alia* in Sukhmani Sahib (a long Divine Hymn called the Jewel of Peace, composed by the Fifth Guru). He talked about this to Sant Wadhawa Singh, who told him that Baba Harnam Singh Ji, of village Bhucho,

in the erstwhile Patiala State, was a true Brahmgiani. On this, Baba Nand Singh was determined to meet Baba Harnam Singh Ji.

II

Meetings with Baba Harnam Singh Ji

Without giving the various details and all the visits of Baba Nand Singh Ji to village Bhucho, it will suffice if some important relevant events are briefly given.

On the first visit, Baba Harnam Singh Ji directed Baba Nand Singh Ji to go on repeating the First Pauri of Jap Ji Sahib for one hundred and fifty thousand times. Baba Nand Singh Ji promised to do so, bowed his head and returned to village Lehra Gaga. Now he took his abode in a small under-ground cottage. He strictly obeyed the directions given by Baba Harnam Singh ji and continued to remain absorbed in the meditation, for almost the whole of his time, for many months. Now for short intervals, during this period, Baba Nand Singh visited some distant places in West Punjab, where he would sit alone, far away from the habitation and in rather deserted places, will be detailed in some other bigger work. In all these places, God Himself arranged food for him. Briefly stated, he went to Harappa, and visited some places in Lyallpur and Jhang districts (now in Pakistan). Some of the important places, which were visited by him are *inter-alia* the town of Baghanwala, Dipalpur, Chunian and Bhirki. At all these places, he would sit in meditation in a temporary hut-like

structure built with unbaked bricks, under the ground with a thatched roof. He would not allow many people to visit him. Miraculous phenomena happened at various places, which will also be detailed in some bigger book. After some years, Baba Nand Singh again visited village Bhucho and met Baba Harnam Singh. This time, Baba Harnam Singh showered his grace and spiritual powers on him. However, the time for obtaining the Divine Wealth had not yet arrived.

Baba Nand Singh again began the mission of preaching the worship of One God and His Name and the Mission of Guru Nanak of Universal Brotherhood. He now visited many more places and showered his grace on countless devotees. By his Supreme Powers and prayers, made to God and the Satguru, he relieved many miserable persons from diseases, poverty and distress and induced them to worship the Guru and the Supreme Being. He also visited village Bhadaur, then in the State of Patiala. He sat at a deserted place, away from the village, and remained in meditation for days. He also visited village Kaleran, Tehsil Jagraon, District Ludhiana, Punjab.

III

Realisation

After some years, Baba Nand Singh Ji, again visited village Bhucho. The time for obtaining the Divine Wealth and the Realisation had arrived. Baba Harnam Singh was greatly pleased to meet him. He was directed to

reach the nearby mound at 12.30 a.m. midnight. This direction was complied with. Baba Harnam Singh Ji also reached the mound at that time. As soon as he reached there, there was Extra-ordinary Light, which soon spread around. Golden Rays began spreading from the face of Baba Harnam Singh and Supernatural bodies, clad in white dresses, in large numbers, arrived at the scene. Baba Nand Singh was pleased, as well as, wonder-struck to see all this. He was now confident that he would be fortunate to receive the True Divine Wealth, from Baba Harnam Singh This actually happened. Baba Harnam Singh Ji observed, "God is very kind to you and is conferring upon you Divine Powers and Divine Wealth. You will henceforward also have all the Divine Privileges, which the Almighty confers on rare Saints. God has been pleased to induce me to impart to you also the Divine Light which I possess. You are now a perfect Brahmgiani. Go and give Guru Nanak's Message of the Name of One God to all." Baba Nand Singh Ji respectfully bowed and fell upon the feet of his perceptor and acknowledged with most sincere thanks the Supreme Divine Gifts, which he had received.

After a few days, Baba Nand Singh Ji again started on his mission to spread the universal Mission of Sri Guru Nanak Dev Ji.

IV

Baba Harnam Singh Ji of Bhucho

It is necessary at this stage to narrate briefly a few facts about Baba Harnam Singh Ji of Bhucho. He was a Nirmala Saint, born in village Dhindsa, in the Doaba Region of Punjab. His father lived on cultivation.

In due course, Baba Harnam Singh Ji came to village Bhucho in Bhatinda District, now in Punjab; and lived for some years in the Patti (Estate) named Roomi, of this village. He was first popularly called as 'Roomiwala Saint'. He was fully conversant with Sanskrit, Arabic and Persian etc. He knew by heart the holy Quran and the Hindu Scriptures also. His knowledge of Gurbani was unique. He possessed all the occult and supernatural powers. He, in short, had become one with God and was a true Brahmgiani. Many childless couples used to come and beg for the boon of sons. Others used to come to get wealth and some to get relief from ailments and other worries. He was liberal in accepting such requests from the deserving persons.

None can give the exact age of Baba Harnam Singh Ji; but he was above the age of one hundred years. He stayed continuously for nearly 36 years on a mound and all the time remained in meditation. His face glowed with Divine redness. He seldom opened his eyes. He used to take

a little milk once, after eight or ten days and a piece of bread once in a year.

The then Maharaja of Patiala often used to come to pay his respects. Under the directions of the Maharaja, a beautiful bungalow was built for Baba Ji, but he never went there. Very costly clothes and beddings, etc. used to be sent by the Maharaja, but Baba Ji did not use them at all. Baba Ji used to cover himself with a quilt, prepared with cotton wool, in summer, as well, as in winter and an attendant would waive the hand-fan over him, even during winter.

Persons, who came to pay respects, had to pass through certain ceremonies. Their names, the names of their parents and ancestors and the names of village menials, with other particulars, used to be enquired and recorded in the registers, for which a clerk on monthly pay basis was kept.

A flock of dogs, not less than sixty, used to sit near Baba Ji.

None could visit the place, where Baba Ji sat, unless previous permission was obtained. Persons had to wait for days and some were refused permission.

Food, which used to be brought for the common kitchen (Langar) consisted of cooked pulses without salt and unbuttered loaves of bread.

Only two out of countless miraculous stories are narrated here : Bhai Das Mal, aged about 70 years, of village Mandi Patoki, near Lahore, once came to pay respects to Baba Nand Singh Ji and humbly prayed that his village might be saved from the deadly plague, which was

causing death of many every day. Baba Nand Singh Ji advised him to go to Bhucho and see Baba Harnam Singh Ji. Consequently, Das Mal went to village Bhucho and after getting necessary permission, met Baba Harnam Singh Ji. He paid due respects and narrated the woeful tale. Baba ji was pleased to confer his grace. He observed, "There are sixty families in your village. You get one rupee from each and get prepared *Karah Parshad* (sweet pudding), in the prescribed way by spending the amount thus collected. The whole of *Parshad* should be distributed to sweepers only." Other necessary directions, which need not be mentioned here, were also given. These were fully complied with, and not a single soul died after this.

Once an old woman came and wept before Baba Harnam Singh Ji and humbly requested that the boon of a son might be granted. Baba Ji said, "I find no good soul, who can take birth in your house. There is one, but after his birth, he will give lot of trouble to you all. He will always keep with him a heavy stick and will beat you and many others with that."

The woman wept and said, "Kindly give to me a son, even if he is of that nature".

In due course, a son was born to that woman. When he grew up, he used to fight with his parents and all others and would beat many with a big stick, which he always kept with him. The parents were fed up with this cruel behaviour of the young son and once brought him to village Bhucho. In due course, Baba Ji met them. The parents knelt down and told their woeful tale. Baba Ji observed, "Whatever you wanted was given". The parents

again requested, "Kindly have mercy. You can certainly mend the ways of this young man". At this, Baba Ji took pity. He sent for a thick stick and offered it to the young man and observed, "Now give a blow with this". The boy became stunned. He threw his own stick on the ground and promised to abandon his evil ways. The parents paid respects and were glad to go back to their village with their son, who became an obedient youngman.

Baba Harnam Singh Ji left this world for God's Home and merged with Him in December, 1927.

V

The Nanaksar Thaath (Gurdwara)

The word Thaath means the built up area, where religious gatherings are held in the presence of Sri Guru Granth Sahib. It was at the Thaath that arrangements were made for the stay of Baba Ji and his devoted *Behangams* (true renouncers of homes).

In the beginning, for a number of years, Baba Ji used to sit in meditation for days and days in secluded places, far away from the towns and habitation. *Inter-alia,* he visited the towns of Baghanwala, Chunian, Dipalpur and Harappa etc. (now in Pakistan) as already stated. He used to select some deserted old room, near some river or tank or in some jungle, where it was very difficult for any one to go. His unique dependence on Almighty God and Sri Guru Nanak Dev induced some fortunate devotees to bring food and bare necessities for him. In due course, the

number of devotees went on increasing. He then used to direct them to build with mud one temporary hut-like structure for himself and another for Sri Guru Granth Sahib. When he left one place for another, he used to get the structure demolished and burnt, so much so, that even temporary hand pumps were taken out, so that none should use the place for making it a *dera* etc., in his name.

In due course, Baba Nand Singh Ji wanted to establish *a Gurdwara*, in a secluded place, near Jagraon, District Ludhiana, Punjab, India. On his direction, a deserted tract of land, full of thorny bushes, was selected. There was a well in this area. Baba Ji remarked that this place was most suitable for meditation. A few devotees, who accompanied Baba Ji, submitted that the area was infested with wolves and other wild animals and that the water of the well was most dirty and bitter. Baba Ji again observed, "Take out a few buckets of water and then clean and sweet water will become available." This direction was complied with. To the great astonishment of all, clean and sweet water was soon available.

A small area measuring a few feet, where one could hardly lie down, was dug up, on the direction of Baba Ji. It was roofed by putting tall grass etc. He was highly pleased to see it and observed that his place of abode was beautiful. Some hedges were put around the place.

A small room, built with unburned clay bricks was also got constructed, where Sri Guru Granth Sahib was placed. Very few devotees used to visit the place. Baba Ji laid down the following religious routine :-

At about 4 p.m. every day, meanings of some of the

Divine Hymns, read from Sri Guru Granth Sahib, were explained by a selected devotee. Then the evening prayer 'Raihras' was recited and then Kirtan (singing of Divine Hymns) used to take place. At about 10-45 p.m. Kirtan Sohila (the prayer before going for rest) was read. For all this programme, six devotees used to stay there. This routine is being strictly observed even now in all the Nanaksar Gurdwaras, built at different places.

The place, where Baba Ji used to sit in the congregation (Sangat) was at a lower level than the Sangat. No *Behangam* could see or talk to a woman, other than his own mother or sister. There were many other restrictions imposed on them. They were punished for non-observance of their duties. The punishments were in the form of sweeping the ground, taking out water from the well and so on.

The Nanaksar Thaath (near Jagraon) was the main Gurdwara during the life time of Baba Ji. For the *Behangams* and Ragis (singers of Divine Hymns), Baba Ji got dug some pits, each two feet wide, two feet deep and about seven feet long. In each of these, only one man could lie with difficulty. These pits were covered with roofs, made from tall grass. Devotees were not allowed to stay in the Thaath after 10 p.m. and they used to go for stay in in the Gurdwara of the nearby village, Kaleran or in the houses of other devotees. Only those Sevadars (attendants), who could observe the strict rules of rising in the mid of night and sitting in meditation, were allowed to stay in the Thaath.

Whenever Baba Ji used to leave one *Thaath* for some other place, the *kacha* (temporary) *Thaath*, used to be demolished. Whenever he used to come again, a new kacha (temporary) Thaath used to be built.

No *Behangam* could go without permission beyond the railway line which is nearly 400 yards from the *Thaath*. It some *Bohangam* disobeyed some directions, then besides other punishments, even food was not given to him for a day or two.

A beautiful and very costly Gurdwara was got built here by Baba Ishar Singh Ji, who succeeded Baba Nand Singh Ji. How this great task was accomplished will be detailed in some other work. How many more Nanaksar Gurdwaras were built after Baba Ishar Singh Ji left this world, will also be detailed in some bigger work.

VI

Supernatural Powers Served Baba Nand Singh Ji

Baba Nand Singh did not perform any miracles; but as explained in the Divine Hymns (Gurbani), Super-natural powers automatically serve as humble servants of the Brahmgiani, who attains Union with God even, during his life time.

In this small book, it is not possible to narrate the most extraordinary events and results that happened during the life time of Baba Nand Singh Ji. We may briefly give a list of these :-

1. He knew the internal conditions and thoughts of those, who came to pay respects to him.
2. While sitting in deep meditation for days and days in

jungles and deserted places, God used to send food for him.

3. He had seen Guru Nanak Dev Ji many times and he used to talk with him.
4. He used to take nominal quantity of simple food.
5. He never slept.
6. He was always in contact with the creator.
7. He was most humble, inspite of the facts that he had immense Supernatural Powers.
8. He would sometimes himself wipe the feet and shoes of the devotees.
9. Many childless persons got children.
10. Many sincere devotees, who suffered from incurable diseases, were cured.
11. The seekers of Truth used to come and bow before him and some of them got salvation, with his grace.
12. Part of *Parshad* (sacred food) which he used to place before Sri Guru Granth Sahib, used to be actually taken by the Satguru.
13. Many evil souls, ghosts and spirits got emancipation on having his sight.
14. His words had the magical power of converting sinners into sincere devotees.
15. Many devotees were saved from death by his supernatural Power.

The above are only a very few matters. A very big volume is needed to narrate the personal events of many devotees, who themselves narrated what happened to them.

VII

Maya (Mammon)

It has been repeatedly asserted in the Gurbani that a True Saint is immune from the influences of maya(mammon). Baba Nand Singh Ji had issued *inter-alia* the following orders :-

1. No one shall offer money before Sri Guru Granth Sahib; and this was followed in words and action.
2. *Behangams* (honorary attendants) living in the Gurdwara Nanaksar or accompanying Baba Ji shall not possess any money, howsoever, small or big.
3. However, a householder shall earn his livelihood and gather money and wealth by legitimate means, as directed by Gurbani, and shall distribute one tenth of it on charitable purposes.
4. *Maya* (mammon) means, not only, money but includes all forms of temptations, which lead astray a man from the path of Truth and Worship of God. Once, while holding a big religious function at Montgomery (now in Pakistan) some of the sikhs began thinking in their minds, "Baba Ji himself prays and wants all of us to pray to God that He may protect us from the delusions of *maya*. This prayer necessarily implies that one shall not obtain or gather money. We shall ask Baba Ji to explain this matter." However, Baba Ji, who knew what was passing in their minds, without their asking, directed one of his devotees, Sardar Sulakhan Singh,

to clear the doubt. On this, he submitted, "Dear bretheren, *maya* (mammon) means the evil influences, which stand in the way of the worship of the Almighty God and the Guru. It is not confined to money alone. How ever, Baba Ji wants all family men to work, earn, cherish and nurse their children and spend money on lawful means. A part of it should be spent on charities also."

VIII

God Sends Food, Parshad and All Necessary, Commodities

It was (and has ever been) the unique feature of Nanaksar, during the life time of Baba Ji that milk, food, *Karah Parshad* (sacred pudding), clothes and all necessary things used to be offered in abundance by the devotees, without any one's asking. Baba Ji used to observe thus :

"Some say that offerings before Guru Granth Sahib in the form of money is prohibited in Nanaksar.Guru Granth Sahib is ceremoniously read as part of daily regular programme here. Praises of God are sung here. No one is invited through posters etc. to come here. This is a place for worship of the Almighty God and Sri Guru Nanak Dev, by all, who have been separated from the Supreme Soul because of their misdeeds. They come here to gain Union with Him. There is no scarcity of food and clothings etc. here. Then what have we to do here with cash or money ? Every body is at liberty to attend other Gurdwaras and can offer any amount of money at places where such offers are accepted. Why should we be given this *arsenic*. Those, who have got notes and coins in abundance

dance, offer only one piece before the Guru. Is the Guru a beggar ? Guru is the Giver of everything to you. Offer flowers, etc. here."(Baba Ji used to call money as arsenic for True Saint). Even after Baba Nand Singh Ji, there has never been any scarcity of food, clothings, milk, parshad and all that is needed in Nanaksar Gurdwaras, but offerings of cash or money before Sri Guru Granth Sahib have always been prohibited.

IX

Amrit Parchar—Khande da Amrit

Baba Nand Singh Ji had directed that all, who had not taken Amrit (Baptism of the double edged sword, as prescribed by Guru Gobind Singh Ji) shall have to take it, in order to become true sikhs. The ceremony of giving of Amrit used to be especially arranged on the second day of Pooranmashi (full moon night), although this was arranged also on other different occasions. as and when needed. Thousands of devotees became true sikhs after taking Amrit during the life time of Baba Ji. Lakhs of Sikhs took Amrit, during the life time of Baba Ishar Singh Ji, the successor of Baba Nand Singh Ji. This programme is being fulfiled since then in the main Gurdwara Nanaksar and also in the other Nanaksar Gurdwaras, built at other places.

The Amrit (Baptism according to sikh rites as initiated by Guru Gobind Singh) used to be prepared on the day, next to the full moon night. Baba Ji used to observe, "You must become true sikhs of Guru Gobind Singh Ji and take pledges to sacrifice your heads for protecting

the true religion, which particularly ordains the protection of the weak and the down-trodden. You should become the true sons of the true Guru. Unless Amrit is taken, one cannot call himself to be the son of Guru Gobind Singh Ji or a true sikh. Dogs, with collars on their necks, cannot be killed by the officials, appointed for eradicating the evil of stray dogs. Similarly, a sikh, who wears the 'Collar' of Guru Gobind Singh Ji, by taking Amrit, cannot be touched by the angels of death. You must perform the initial and preliminary ceremony of giving Amrit even to a child as soon as, it is born, after reciting the first five Stanzas of Jap Ji Sahib and stirring sugar drops in water with a small sword. The Amrit of the double edged sword should be administered, when the child becomes of the age of discretion. Amrit must be taken by the whole family. The husband and wife should take it together. Many times, Baba Ji's devotees used to go to their houses immediately to bring all the family members for taking Amrit together. Groups of hundreds of persons used to take Amrit in order to obtain the grace of the Guru and Baba Ji. None refused this direction. Stressing the need of adopting Sikhism in practice after taking Amrit, Baba Ji used to observe:

1. "If some sikh finds a bag full of gold coins left by some one, and picks it up with the idea of distributing others, this is wholly wrong. The coins must go to real owner. What is the use of wearing iron bangle (Kara) if the arm wearing it extends for taking other's property."

2. "If some poor deserted woman meets a sikh, he shall never see her with evil eyes and should restore her to guardians. Perfect chastity is the lesson given by the

Kachha (shorts of prescribed design and cut) wor n by the sikhs."

3. "The long hair make you a saint. You must not cheat others. You must live the true life of a true sikh."
4. "The comb restrains you from visiting the houses of sinful and evil men and women."
5. "The Kirpan (sword) ordains you to wield it for protecting the helpless."
6. "The Sikh must recite the five Divine Hymns of Daily Prayers (Nit Nem) before taking food. If it is not possible at that time, he should do so at any other time of the day."
7. "One, who cannot read Gurbani, should go on uttering 'Waheguru' or the first stanza of Jap Ji Sahib."

X

Sukhmani Sahib

Baba Ji used to observe, "By reading and hearing the Divine Hymn, Sukhmani Sahib, one gets rid of all his worries and miseries." Baba Ji had directed the recitation of this Divine Hymn in 1928 at the Thaath for the whole of the day. Since 1930, this is being recited day and night. Wherever Baba Ji went, the continuous recitation of this Divine Hymn was made obligatory.

XI

Utmost Respect should be shown to Sri Guru Granth Sahib

The unique way in which Sri Guru Granth Sahib is worshipped as the living Guru at Nanaksar Gurdwara is worthy of all praise. This subject matter cannot be discussed in detail in this small book. One instance of the utmost devotion and respect shown by Baba Ji is given here :

When in the winter season of 1938, Baba Ji visited the town of Baghanwala, the Thaath could not be constructed immediately. Baba Ji observed, "I have not come here to eat food. I have not been able to have the Grace and the Sight of the Divine Guru. If Guru Granth Sahib is not brought here by tomorrow, I shall go else where."

On this, the whole town came to the spot and worked for a day and night. The Thaath was constructed. Sri Guru Granth Sahib was brought by S. Sukha Singh Manglani. After the Kirtan of the morning Hymn (Assa Di Var) had finished, Baba Ji submitted to the Guru, "O True King ! I am highly thankful to you. Blessed are the paths, on which you have travelled. Kindly excuse me for the trouble that you have taken. I beg your pardon."

Baba Ji then took off his long turban, keeping the small one tied on the head. He first wiped the feet of Bhai Sukha Singh with it and then, spreading it on the ground, requested

Bhai Sahib to walk on it after carrying the Guru Granth Sahib on his head. He complied with this direction. Where one turban ended, another was spread. Thus the great saint Baba Nand Singh Ji used to love the Ever-lasting Sri Guru Granth Sahib.

XII

Guru's Langar

In Nanaksar or wherever Baba Ji went, foodgrains or other material for cooking food was neither gathered nor offered, nor could it be brought in the Gurdwara (this practice exists since then in all Nanaksar Gurdwaras). Baba Ji had given strict orders regarding this. The devotees used to bring cooked food, parshad, clothings etc. Whenever any devotee prayed to Baba Ji for obtaining permission to bring food, his reply used to be "Langar should be prepared by spending honestly earned money. Full precautions should be taken to keep the purity of the place, where food is to be cooked. Those, who prepare it, should go on repeating the Word. It should be brought with full devotion to the Satguru Nanak Dev Ji." Those, who brought it, had to utter the word "Waheguru" while coming near the window of the room, where it was to be delivered. The attendant in charge sought the permission of Baba Ji before it could be received.

Langar was served first at about 8 a. m. then at 12 noon and then at 9 p.m. and tea was served at 2 a.m.

and 4 p.m. Each time, each item was offered to the Satguru.

Baba Ji repeatedly observed that Langar was being sent by Guru Nanak Dev Ji and none should be proud of the fact he was bringing it. Once, some devotees (Sangat) from Jullundur came to Nanaksar and prayed to Baba Ji that they should be allowed to arrange Langar for all the Sangat, for that evening. Baba Ji observed, "Why should Langar for one evening be accepted in this way, after ignoring the fact that the Guru sends it on 365 days of the year." The Sangat still insisted. On this Baba Ji observed that they could act as they liked. They arranged food etc. which was got cooked from some shop keeper at Jagraon and brought it to Nanaksar.

They sent it inside to Baba Ji, so that he might offer it to the Satguru, but he observed, "The whole Langar should be distributed only amongst the Sangat of Jullundur and to none else." The Sangat had no alternative but to obey the direction. When the food was served, it was not enough even for the Sangat of Jullundur. Baba Ji sent some food from inside so that none of them remained hungry. Once, in 1935 on the occasion of Pooranmashi (full moon night) many devotees gathered; but only three baskets of loaves of bread were present in the Langar. The attendants felt this and thought that the food was not enough for all. Baba Ji came to the spot and observed, "Remove the cloth from the baskets." This was done. Baba Ji touched these with his stick and again observed, "Food is more than enough for all. Distribute it." This direction was complied with and to the astonishment of all, the food was more than sufficient and some was even saved.

XIII

Mandates of Gurbani

Baba Ji laid great stress on the strict compliance with the mandates of Gurbani, in order to obtain Salvation i.e., Union with God, Some of these are given below :

1. Sri Guru Granth Sahib shall have to be worshipped as living Sat Guru Nanak Dev Ji.

2. Prayers for getting rid of all worries, diseases, pains and poverty etc. shall have to be sincerely made before Sri Guru Granth Sahib, fully believing that Satguru Nanak Dev Ji is sitting there.

3. Whatever you eat or drink should be offered to Sri Guru Granth Sahib, before you take the same.

4. The Satguru wants to test your intentions, devotion and sincerity. He is not in need of any worldly things. Whatever you place before him is token of your affection for him. He is the True Giver.

5. One must spend at least two and half hour in reciting Nit Nem, Sukhmni Sahib, uttering Waheguru, repeating the First Stanza of Jap Ji Sahib and performing Paath (reading) of Sri Guru Granth Sahib.

6. One should recite Gurbani with utter devotion, purity of mind and body and should correctly read it.

7. The *Ragis* (singers of the Divine Hymns) should regu-

larly sing these, with devotion and with the intention of pleasing the Satguru.

8. Those, who are engaged in reciting Paath (reading) of Sri Guru Granth Sahib from beginning to end, as well as, the singers of Divine Hymns, must not cherish greed of any kind. The Sangat or the devotees etc. should serve them according to their capacity.

9. The Pooranmashi (full moon night) should be celebrated with devotion and in a befitting manner.

10. Every Sikh, with his family members, shall have to take Khande-da-Amrit (Baptism with double edged sword as prescribed by Sri Guru Gobind Singh Ji). Only then he can seek the protection of the Guru.

11. The children must be taught Gurmukhi.

12. Gurdwaras should be established in every village and town.

13. Offerings in cash before Sri Guru Granth Sahib are prohibited.

14. The names of the children should be such, in which some words denoting piety and religious tinge appear, such as, 'Gurmukh Singh, 'Waheguru Singh' and 'Ram Singh', etc.

15. The Sikh should surrender his self to the Guru.

16. The Sikh, who serves the Guru with full devotion, will get his Grace.

17. The Guru will wipe off the sins of the True Sikh, when he leaves his 'I-am-ness' and adopts 'You' and

'Yours'. In other words, when he leave ego and does not say, "I have done this. This is mine." He should say, "Every thing belongs to God. He does every thing. He confers all gifts."

18. A true Sikh is a true Yogi as well as a King.

19. A true Sikh must never forget God and the Guru and should pray to God, "I am at fault, I shall abide by your will, I accept Your Orders."

20. A true Sikh shall not look with evil eyes at others' women or men.

21. The Guru helps the true Sikh and his protective powers accompany him at all places and times.

22. A Sikh should look towards the Guru for all kinds of protections.

23. Do not indulge in slandering or back biting,

24. Collect virtues and abandon vices.

25. Never forget that you will die sooner or later.

26. One must sincerely serve his parents.
In this connectian Pauri 13 of Var 37 of Bhai Gurdas Ji may be read, which tells us *inter alia* that if the man does not serve his parents sincerely he will get no benefit by reading or hearing scriptures, that his meditation will bear no fruit, that his going to pilgrimage is useless and that he shall have to undergo the punishments of migration.

27. The man should be faithful to his wife and the wife should be faithful to her husband.

28. *Believe firmly that all the Sikh Gurus are embodiments of God.*

29. For the Sikh, his Guru is the King of kings.

30. Leave pride. You cannot know when the mind will adopt evil. So never boast of your virtues.

31. Never use intoxicants of any kind.

32. Sincere prayers of a sincere devotee are heard by God and the Guru.

33. One must leave his worldly wisdom and adopt that of the Guru.

34. Never adopt the profession of a beggar.

35. Remember and sing the excellences, virtues and praises of God and the Guru.

36. The man must put his utmost efforts to gain the true object of human life, which is, the Merger of the soul with the Supreme Soul.

XIV

Sit in the Lap of Guru Nanak Dev Ji

Baba Ji used to observe that a true Sikh, who obeys the Mandates of the Divine Hymns, sits in the lap of Guru Nanak Dev Ji, who cherishes him as his child. The Guru gives shelter to the shelterless. He hides the sins and defaults of the sikhs. A true sikh should sacrifice all for the Guru. He should get up very early morning and, after

taking bath, should sit in meditation and then recite the prescribed Divine Hymns with devotion and full attention. The Guru destroys the sins of the sikh and makes him virtuous. He then unites him with God.

XV

Society of the Saints and the True Sikhs

Baba Ji used to observe, "In Gurbani, it is repeatedly ordered that one should sit in the company of True Saints and should pay great respect to them. The Saint, who stresses the need of worshipping Sri Guru Granth Sahib, as the True Guru and who himself practically does so, is the True Saint. Such a Saint has absolutely no desire to become a Guru. He does not rob the devotees. In fact, he needs nothing. The true Saint wishes good of all and induces the devotees to obey the mandates of the Divine Hymns. He assists them in repeating the Name; and makes them true Sikhs of Sri Guru Nanak Dev Ji. The True Saint does not extend his hands before any one for obtaining anything. One, who does so, is not a saint but is a beggar. The Sermons, given by True Saint, go to the heart of the Sangat who try to act upon them. He helps all in fully beleiving that Sri Guru Granth Sahib is the True Guru and is the embodiment of Sri Guru Nanak Dev Ji. The True Saint does not curse any one, howsoever bad he may be. Nor does he confer any boon on any one, contrary to the wishes of God. However, words uttered by a True Saint in ordinary routine, do bear fruit. The True Saint tells the devotees how to pray and get their desires fulfilled."

XVI

The Naam

Baba Ji used to observe, "The Naam is invaluable. It cannot be purchased. Where there is the Naam, there is every thing. The Naam takes its seat in the heart of one, who is the most humble. Every man should take the shelter of the Naam and remember and repeat it. God, Whose Name the devotee repeats, will hear his prayers and will come to his assistance. Just as in a strong storm, it is almost impossible to burn a lamp or candle, similarly in this dark age, full of evils and sins, only rare ones will be able to see the Light of the Naam within them. Each breath, that a man takes, is most valuable. If a man, lying on the death bed, wants to purchase more breaths, it is impossible. The Naam should be uttered with every breath. No breath should be allowed to go waste. When the Naam is uttered; each breath itself reaches the Kingdom of God.

"Whatever good deeds one performs are mere zeros. Unless a figure is put on the left hand side of zeros, these are wholly meaningless. So good deeds will carry full value only if the man repeats the Naam and worships God.

"Those, who boast of their good deeds and assert that there is no use of repeating the Naam or reciting Gurbani, are living in darkness. No doubt, it is very essential to be virtuous and to perform good deeds; but this alone will not give Salvation.

"When the Light of the Naam shines, only then all the evils and sins will be wiped off automatically. Evil habits such as drinking, gambling etc., will automatically vanish, if the Naam is worshipped and repeated. The Naam is just like fire, which burns the evils. It is one of

the basic qualities of the Naam or Gurbani that it destroys sins, even if it is not repeated with attention.

"The philosopher's stone, with its touch, converts iron into gold, but cannot convert it into philosopher's stone. However, the Naam confers upon the devotee the Wealth of the Naam. By remembering Naam, Almighty God is seen within, and then it is said that the Naam has been obtained."

XVII

The Portrait of Guru Nanak Dev Ji

Baba Ji had ordered that full size portraits of Guru Nanak Dev Ji should be placed within the Nanaksar Gurdwaras and in houses. Some people, due to ignorance, used to call this as idol worship.

Baba Ji used to observe in this connection, "The portrait is only for remembering Guru Nanak Dev Ji with affection and to enable the devotee to concentrate his mind in perpetually remembering the True Master. No doubt, you shall have to worship only One Universal God. However, rememberance of the Helper, who will unite you with God; is no sin.

"In this dark age, some people put on the walls of their rooms photos of actresses, etc. These impart evil impressions on their minds. Then why not keep the portraits of Guru Nanak Dev Ji in the houses ? By seeing it, you will remember the Divine Master, who showered truth, virtues and peace etc., every where.

"By remembering Guru Nanak Dev Ji, your power of meditation will develop and a day will come when you will talk with Him face to face. Then the need for seeing the portrait will automatically go."

Some more observations of Baba Ji, regarding the most important topics of Naam, are given below.

"Naam is repeated by tongue. But God can be seen by sincerely worshipping the True Guru.

"One should fix his mind on the lotus of feet of the Guru, particularly on the *Padam* (Divine Star) present on the sole of Guru Nanak, in his portrait. This is to be done in the initial stages. In due course the higher devotion follows and one becomes absorbed in the Supreme Power, which pervades all. One shall have to worship the Universal God. But this may be done either by believing that He is present in the portrait or is present in one's heart or in Sri Guru Granth Sahib. Blind faith and sincere devotion are indispensable for seeking the True Goal."

XVIII

Rosary

Baba Ji stressed the need for using rosary. He observed, "People say that the use of rosary is a mere fraud. O Man, you follow many fraudulent ways. If you think rosary is also a fraud, then commit this fraud also. But this is not fraud. This will give you true fruits. Try this, in due course, you will leave the rosary and your mind will work as a rosary within you. Before the Diwan (reli-

gious programme) held on the Pooranmashi night ended, Baba Ji used to address the Sangat as follows :

"*Gurmukho* (you devotees of the True Guru !) people beg for different things. I do not beg for money, cloth, bread or any such thing; but I also beg for one thing from you. What is that ? That thing has become extremely rare in this world and that is the *Naam*. I beg from all of you a part of your time. Get up early morning. Take bath. Sit and remember God and repeat His Name. One, who is literate, should read Sri Guru Granth Sahib from the beginning to the end at least once in a month and then perform the *bhog* (sacred closing ceremony at the end). Or one should recite Sukhmani Sahib twice each day. Or one should recite Jap ji Sahib ten times each day. Or one should recite the First Stanza (*Pauri*) of the Jap Ji Sahib with the help of a rosary of 108 beads, reciting it on each bead and in this way the rosary should be rotated six times a day. Or one should utter 'Waheguru', 'Waheguru' on each bead of a rosary of 108 beads, rotating the rosary for eighty times and if one can repeat "Waheguru" four times on each bead, then the rosary should be rotated only twenty times. One, who wants to utter 'Ram' 'Ram', should repeat this by rotating the rosary for one hundred and sixty times. A Mohammedan should utter 'Allah' 'Allah' four times on each bead and should rotate the rosary for eighty times. All persons whether men or women, whether Sikhs, Hindus or Mohammedans or belonging to any other religion, should repeat the Name of God in this way. Those, who do not want to use the rosary, should sit in meditation repeating the above for at least two and a half hours each day.

Now get up and take pledges and tell how many of you will follow my request."

The new-comers were advised to follow the above programme slowly in early stages till they developed this practice after some days or months.

It may be mentioned here that in the beginning the number of *Paaths* of Sri Guru Granth Sahib which the devotees undertook for each month, was nearly 500. This number subsequently increased to more than 1000. Now this number is more than a million and the devotees perform the *Paaths* throughout the world.

XIX

Pooranmashi and Gurpurabs
[The Full Moon Nights and other Sacred Days]

Baba Ji used to observe : "On Baisakhi (which generally falls on the 13th April each year) one should go to Damdama Sahib. Diwali (the festival of lights and lamps and which is generally celebrated towards the end of October or in November each year) should be celebrated at Sri Amritsar. The sacred night of total darkness should be celebrated each month at Tarn Taran. The Hola, which generally falls in March each year, should be celebrated at Anandpur Sahib. The Maghi, which is on the 13th or 14th day of January each year, should be celebrated at Muktsar."

Sangrand (the first day of a month of Bikrami year) and the occasion of full dark night (Amavas) were also celebrated by Baba Ji, who used to read *Bara Maha* (the

Divine Hymn of Sri Guru Arjan Dev chalking out the programme for the man for each month). He also used to himself read the *Hukam Nama* (one Divine Hymn from Sri Guru Granth Sahib).

The days of the Advents of Guru Nanak Dev Ji and of Sri Guru Gobind Singh Ji were also celebrated in a befitting manner.

So far as *Pooranmashi* (full moon night) in each month is concerned, it is necessary to give some more details here. The celebrations on this occasion were started nearly twenty five years before Baba Ji left this world for God's Home. The programme on this occasion used to be as follows :

In the beginning, not more than 50 devotees used to come, which number has now increased to thousands. Sometimes devotees used to come a day prior to *Pooranmashi* and, as directed by Baba Ji, used to sit in meditation or used to recite Sukhmani Sahib throughout the night.

Baba Ji used to observe that remaining awake throughout the night in this way gives such immense spiritual and worldly benefits, which one will get if he were to remain awake throughout the month.

However, remaining awake on the night preceding the day of *Pooranmashi* on the day of the advent of Sri Guru Nanak Dev Ji, confers such benefits, which one will get by remaining awake throughout the year.

The programme for the day of *Pooranmashi* included singing of Divine Hymns. Devotional poems, praising Sri Guru Nanak Dev Ji and narrating the yearning of Bibi Nanaki (the sister of Sri Guru Nanak Dev Ji) to see him and the story of his instant arrival to meet his

sister from very far off distant places, were also sung.

In the evening the meanings of a few Divine Hymns, which were recited from Sri Guru Granth Sahib were explained by a selected person. Then *Raihras* was recited. After the *Ardas* (general prayer) at the end of the *Raihras*, a few more Divine Hymns were sung. Then the Saloks of the Ninth Guru were read by two *Paathis* (reciters of *Paath*). After the *bhog* of Sri Guru Granth Sahib, Jap Ji Sahib and Shabad Hazare were recited and then the *Arti* and showering of flowers and scent followed. Then in front and on the sides of the Guru Granth Sahib, curtains used to fall down, as soon as, the singing of the Divine Hymn of *Anand Sahib* started.

When the singing of *Anand Sahib* ended, Baba Ji used to recite the *Ardas* (final general prayer) himself but before doing so some Divine Verses praying for having the sight of Sri Guru Nanak Dev Ji were also sung.

After *Ardas*, Baba Ji used to go inside the *Sach Khand* to offer *Parshad* to the Satguru, and the Ragis used to sing two particular shabads praying to the Guru to partake the *Parshad.*

Then Baba Ji used to come out after removing the curtains. Then *Kirtan* (singing of Divine Hymns) again started and some poems were also sung.

At about midnight one Divine Hymn (*Hukam Nama*) was read by the chief *Paathi.* Then Baba Ji used to give sermons, keeping in view the *Hukam Nama.* This used to continue for an hour or so. Then, as already narrated, Baba Ji used to ask the audience to take pledges for reciting Paaths of Sri Guru Granth Sahib or repeating other daily

prayers etc.

Then started the distribution of *Karah Parshad* made from pure ghee (clarified butter) brought by various devotees from all places. This used to be given in such big quantities that even after its liberal distribution, much was saved. Regarding the spiritual benefits, which devotees received when they attended the functions on *Pooranmashi* day, Baba Ji used to observe, "*Pooranmashi* is the fair place (market place) for sincere devotees, where the Trade of the *Naam* takes place. Here people exchange their vices for virtues. This is just like giving water to plants which will never die."

Some devotees used to come from very distant places to attend *Pooranmashi* and some used to come even on cycles, even when Baba Ji had gone to Hill Stations or other places away from Nanaksar.

The occasion of *Pooranmashi* is being celebrated in all the Nanaksar Gurdwaras and even by the devotees in their houses, since the time of Baba Ji. When I was at London, it was a most thrilling sight to note the devotion with which the members of the Nanaksar Sewaks Association U.K. and other *Sangat* celebrated this occasion. The weekly *Satsangs* (religious functions) which they celebrate, are also worthy of all praise.

XX

Offering Parshad
(Sacred Food to the Guru)

The Sikhs firmly believe, and it is a fact, that their Gurus are ever-present with them. They pray to the Gurus to render all help to them and to fulfil their desires. How will the Gurus do this, if they are not most powerful living beings ? Consequently, those who say that the Guru does not take the food offered to him, are completely mistaken If he cannot take food, how will he come to assist you ? Many Sikhs request the Guru to 'accept' the *Parshad* placed before Him. How will the Guru 'accept' it, if he were not a living entity ? When the Sikhs assert that Sri Guru Granth Sahib is the visible manifestation of the Guru's body then why should we say that he cannot eat the *Parshad* ?

Now coming to what Baba Ji used to do, it may be noted that he used to place the *Parshad* before the Guru and the Guru actually used to eat a part of it. In the prayer, made at Nanaksar and even at many other Gurdwaras, the devotees pray to the Guru to eat and not merely to 'accept' it.

At the initial stages, Baba Ji did not draw the curtain when the *Parshad* was placed before the Satguru. But soon he used to do this. He used to observe, "The object of the use of curtains is that non-believers and ignorant persons may not see the Satguru taking *Parshad.* Don't you make separate arrangements for your guests, so that public may not see them taking meals ? However, nothing is to be concealed from the true devotees and servants

of the Guru.

There are some true stories in proof of the fact that the Satguru did eat *Parshaa*. S. Ram Singh, retired Executive Engineer, Canal Department, Punjab, narrated that Baba Ji had got built rooms of wooden sleepers, temporarily erected, at some distance from Montgomery town, when he visited that place. He, as usual, remained absorbed there in meditation. Inside the room of Sri Guru Granth Sahib, there used to be a very dim light of an oil lamp. He saw one day that, when Baba Ji went inside to offer food (*Parshad*) to the Satguru, there was an extraordinary Light in the room, which could be seen through the slits in the sleepers.

While Baba Ji was staying at that place, it so happened that one day due to his illness he could not go inside to offer the *Parshad*. Baba Ji saw a boy among the devotees and called him. Then he observed, "This boy has got many virtuous deeds to his credit, done by him in his previous births. He should go inside to offer *Parshad* to the Satguru. The boy was instructed by Baba Ji that he should place the tray of the *Parshad* before Sri Guru Granth Sahib at the time of *Ardas* (the prayer), that he would see the Satguru partaking the *Parshad* and that after that he should bring the *Parshad* outside. When the boy went inside and followed the instructions of Baba Ji, there was such magnificent brilliance of the Satguru that he trembled and the tray fell down. Fortunately, it fell on the tea-poy, which was lying just below. He regained his senses and found that the light had vanished. He came out with the tray and the *Parshad* was distributed among the devotees, as instructed by Baba Ji.

Such events have happened many times in the history

of the Sikh Gurus. One such event during the time of Sri Guru Amar Dass Ji may be narrated here. While returning from Lahore, Bhai Jetha Ji, who subsequently became the Fourth Guru (Sri Guru Ram Das Ji) was bringing a big delicious mango with him, for offering it to Sri Guru Amar Dass Ji. On the way, the mango became so ripe due to summer heat that its juice began to flow. He sat down and prayed to the Guru to accept it and himself began eating it. He threw away the stone (seed). When he reached Goindwal Sahib, he fell at the feet of Guru Amar Das Ji, repenting in his mind that if the mango could be brought by him, he would have offered it to the Guru. The Guru who knew what was passing in the mind of Bhai Jetha Ji, observed, "Why are you worried ? Your offer was accepted and I did eat the mango." The Guru ordered the attendant, Bhai Balu, to bring the stone. On seeing it, Bhai Jetha was astonished. The Guru observed that sincere prayers and intentions resulted in making a second mango, which I enjoyed.

Baba Ji used to stress that the *Parshad* should be prepared with pure intentions and should be made by spending honestly earned money.

XXI

Hukam Naamaa

Baba ji had instructed the devotees that after opening Sri Guru Granth Sahib, read that Divine Hymn which confers blessings for happiness. If the Divine Hymn is strongly worded and gives warning to the mortal, such

Divine Hymn should not be recited. The devotee should, in such a case, pray to the Guru, "O Lord, pardon me, I am full of sins I pray for calmness and peace. I lack calmness, Kindly save me." Then he should turn the pages and read such Divine Hymn, which contains words of peace.

Some Sikhs go on reading, even at the time of marriages or births, such Hymns, which depict the burning state of this world and which should be read on sad occasions.

Baba Ji warned all and used to observe that a mortal, who is already full of miseries, should seek coolness from the Guru.

XXII

Village Jhoraran

The village Jhoraran is at a small distance from Raikot in Jagraon Tehsil.

Baba ji went to village Nathewal and stayed there for a night. This was during the summer of 1924. When one morning Baba Ji went for a walk towards the village Jhoraran, he noticed a sandy tract, and enquired as to which village this barren land belonged. The devotees gave the reply and submitted that the place was a deserted jungle within the area of village Jhoraran. Baba Ji then observed, "How beautiful is this place. It is worth living here." Who knew that from this village another Moon (Baba Ishar Singh Ji) would rise to give coolness to the world and would

become the successor of Baba Nand Sirgh Ji, after rendering unique services to the great Master.

Baba Ji soon returned to Nanaksar. After some days, some new devotees from village Jhoraran came and requested Baba Ji to visit their village. Baba Ji agreed to go there only for three days. It was the summer season. Baba Ji selected a place for meditation which was near the land of Bhai Bagga Singh (the respected father of Baba Ishar Singh Ji). Baba Ishar Singh Ji was called as Inder Singh by his parents. In one field there was melon crop. (Bhai) Inder Singh aged about 13 years, the youngest son of Bhai Bagga Singh, lying on a cot, was watching the crop.He heard a mysterious message "I have come here for your sake and you are going to sleep. Having heard this, he took his cousin with him and started to see Baba Ji at once. (Bhai) Inder Singh took with him five melons for offering these to Baba Ji. He paid his respects to Baba ji and placed the melons before him. Baba ji asked, "Where from have you come at this time? Whose sikh are you? What is your name? Have you read anything?" The replies were innocent and straight forward. Addressing (Bhai) Inder Singh, Baba Ji observed, "The name Inder Singh denotes the worldly grandeur and wealth. You should read Gurmukhi and avoid bad company." Baba Ji showered his grace on (Bhai) Inder Singh. This was his first meeting with his future successor.

On this visit, Baba Ji persuaded the villagers to build the village Gurdwara, for which material was collected by them since long; but which could not be build due to some differences between them. They agreed to built it now. Without giving further details, it is sufficient to mention that the Gurdwara was duly built.

After some time, Baba Ji again came after the Gurdwara was completed. It has thirteen doors. It was named as Sukh Sagar.

Baba Ji selected the same sandy tract, outside the village for his stay. On the request of the villagers he that he should stay here for more days, Baba ji observed, "I shall stay here for some days, if one kacha room is built here within two days." This was complied with and one room of unbaked bricks with grass roof another dug underground were built.

Baba Ji advised the villagers to take Amrit. Some thirty people at once showed their villingners to do so. Baba Ji sent for S. Rattan Singh from Nanaksar to take part in preparing the Amrit.

Baba Ji observed, "Rattan Singh ! Some are ready to take Amrit but others say that first Gnnga wrestler should be persuaded to do so. You should persuade him.

Gunga did not wear long hair. He was clean shaven and used to smoke and drink. He was the leader of the gang of criminals.

S. Rattan Singh, along with some villagers, contacted the wrestler, This man was about 30 years of age and was well built. On contacting him, he said "I will not take Amrit. There are many serious restrictions for one, who takes it. One cannot smoke, and drink. Give me time to consider the matter."

He consulted his friends. Baba Ji's spiritual powers had their effect. Half of the villagers, who followed Gunga, were now ready with him to take Amrit. Nearly 270 persons took Amrit. This was a miracle.

There was a tank near the place, where Baba Ji stayed. He directed the devotees to broaden it. At night a gas lamp was lit and was hung at a height of nearly 60 feet. Baba Ji observed "See ! How high has this village Jhoraran risen." (Meaning thereby that the village will become very famous because Baba Ishar Singh Ji, who was born in this village, would succeed to him).

This time Baba Ji stayed for nearly six months in this village. It had become very hot during this period. He directed the residents to make arrangements for serving the travellers, who passed by that way, with cold water. (Bhai) Inder Singh (subsequently Baba Ishar Singh Ji) used to take prominent part in this free service.

He had four brothers. Each one was given, by their parents, more than a quarter kilogram of clarified butter per day, as a reward for cutting wheat crop. However, (Bhai) Inder Singh did not eat his share and used to collect it for preparing *Parshad* (sacred pudding) for Baba Ji. One day, he prepared the *Parshad* and took it to offer to Baba Ji. The chief attendant was already directed by Baba Ji, who by his spiritual powers had known that (Bhai) Inder Singh was bringing *Parshad*, to allow him to come in. This direction was complied with. Baba Ji with utmost devotion placed the *Parshad* before the Satguru and directed (Bhai) Inder Singh to eat the whole of it and not to take it to his house. As soon as he ate it, he felt extraordinary pleasure and began to devote more time in reciting the Name.

One day, Baba Ji directed (Bhai) Inder Singh to go to village Lehra Gaga for obtaining religious education from Sant Wadhawa Singh. He took some young boys of his village alongwith him and went to Lehra Gaga. However,

the companions of (Bhai) Inder Singh became home-sick. So after some days, (Bhai) Inder Singh had also to return to Jhoraran where he met Baba Ji and told the whole story. Baba Ji observed, "Does not matter. The Stamp of Sant Wadhawa Singh has been put." (Bhai) Inder Singh again took the duty of serving water to the travellers. After some months, Baba Ji left Jhoraran for the West Punjab. He visited many places there. Then he returned to Nanaksar.

Now, many devotees from Jhoraran, were praying in their hearts for obtaining the sight of Baba Ji.

A cultivator of Jhoraran, named Sunder Singh, aged about 60 years, took oath that he would not take food till Baba Ji visited his village. An earthern pot, filled with water and another, full of parched grams, were placed by him in his room built in his fields. He began praying "Baba ji ! Kindly eat this. Come soon. I will not eat or drink anything till you come." Baba Ji, who knew the internal condition of his affectionate devotee, heard within himself the prayers of Sunder Singh.

He sent for a lorry and reached the place, where Sunder Singh was sitting in his *Kotha* (room). Baba Ji observed, "Please give the parched grams. I am very hugry." After taking a little, he again observed, "Give me water to drink." Baba Ji showered his grace on Sunder Singh and told him that this sort of determination is not advisable as the True Path is affectionate davotion to God and submission to His will.

Now the entire village came to the spot. Baba Ji agreed to stay there for sometime. One day, he observed, "I want a chief personal attendant (*Hazuri Sewadar*)

from this village.This service can be rendered by one, who is a young man of pious and religious disposition. He should have firm determination and should be capable of entertaining the fear of the Master, as well as, love for Him."

Baba Ji's hint was meant for (Bhai) Inder Singh. The devotees answered that such an attendant could not be found in this village. Baba Ji observed,"Do not worry.You will come to know about this in course of time". By this time, (Bhai) Inder Singh was of seventeen years of age. He had taken Amrit and would often take part in religious programmes. He had remembered by heart some Divine Hymns. This time, Baba Ji stayed in Jhoraran till the month of March.

In the month of December, 1933, Baba Ji went to Bhatinda. Baba Ji selected the *diggi* (village tank) outside the town for his stay. On the *Pooranmashi* night of December, 1933, about eight devotees came from village Jhoraran on foot. (Bhai) Inder Singh was one of them. He told others that de had seen Baba Ji in his sleep for many nights. He got special yearning to meet Baba Ji and so he had come with his co villagers to Bhatinda.

Even previously (Bhai) Inder Singh used to visit Nanaksar with other devotees and used to render various kinds of services, such as levelling the ground, putting hedges, sweeping the premises, washing the clothes and taking out water from the well.

Once Baba Ji talking to the mother of (Bhai) Inder Singh had observed, "You have got five sons, why don't you give one to me ?"

On another occasion, there appeared a big painful sore on the left arm of (Bhai) Inder Singh.He could not even sleep

due to pain. He prayed to Baba Ji, who appeared in the dreams and advised (Bhai) Inder Singh that if he wanted true joy and peace, he should seek his mother's permission to come to Nanaksar. The pain now lessened. The sore vanished after a short time. (Bhai) Inder Singh told the whole story to his mother, who on meeting Baba Ji submitted, "O Master, my son is yours from today." On the next *Pooranmashi* (Bhai) Inder Singh came to Nanaksar with some other devotees from Jhoraran. Baba Ji wanted him to remain at Nanaksar. He obeyed this direction and began rendering service as before. This time, he was given the duty of reciting Sukhmani Sahib during the day time, from morning till evening. He also joined others in performing Kirtan.

On the occasion of the next *Pooranmashi*, the mother of (Bhai) Inder Singh also came to Nanaksar. She paid respects to Baba Ji, who observed, "You may, if you so like, take your son back." The mother replied, "O Master, kindly keep him in your service and give him True advice".

On this, Baba Ji was much pleased and directed (Bhai) Inder Singh to serve him as his personal chief attendant.

Baba Ji soon directed that as the name 'Inder Singh' indicated the possession of wealth and *maya*, so it must be changed. Baba Ji said that the new name should be 'Ishar Singh'. Everybody now called (Bhai) Inder Singh by the name (Bhai) Ishar Singh.

Baba Ji now used to stay at Jhoraran, whenever he went to Damdama Sahib, or came back from there. A small tank with mortar and bricks was got built near the *Thaath* of Jhoraran. Baba Ji observed, "People will come here to take bath from far and near. There will be big religious

gatherings on the occasion of the full dark night of each month. It will be a big place of pilgrimage."

XXIII

At Delhi

In June, 1934, Baba Ji came to Delhi. He selected Khuni Nala (now in Rajinder Nagar), which was then covered with thick jungle, as the place where he used to sit in meditation. Devotees used to come to the place inspite of great difficulties in reaching this place.

One Babau Majamudar, who had never seen Baba Ji before, also came there one day. He was a Bengali of nearly 33 years of age, knowing only English and Bengali. He was working as a Superintendent in the Archealogical Department. He had passed through various stages of *Yog* but had not been to see the Divine Light.

He had to wait nearly from 8 a.m. upto 4 p.m. in order to meet Baba Ji ; and continued sitting there, even when it rained for some time. At about 4 p.m. Baba Ji called him in. Mr. Majamudar fell on the feet of Baba Ji and loudly hailed him in Bengali language. He submitted that on the previous night, he had heard Divine Words, telling him that the True Guide had come, who would show to him the correct path. He prayed to Baba Ji that the Divine Light (the Tenth Door) may be shown to him. Baba Ji directed him to wait for seven days more.

He had not the patience to wait for a week. So he came again on the next day. Baba Ji smiled and called

him in. He fell at his feet and submitted, "Sir, last night I forgot the Mantar (the words) which I used to repeat during the past years while meditating. Instead, I went on hearing the sweet and melodious music and Kirtan of Gurbani, within myself. Baba Ji again advised him to wait for a week. He waited and came again. Now he expressed his hearty thanks, submitting, "What I could not see in my past lives and this birth, has now been seen by me. The Divine Light has dawned." The income of Mr. Majamudar was scanty. Baba Ji was so much pleased with him that his financial condition also improved. He subsequently visited Nanaksar also.

During the period of about forty days stay at Delhi, many devotees came and got the Divine Bliss. Many became new devotees. Their doubts about the portrait of Guru Nanak Dev and the prohibition to offer cash before Sri Guru Granth Sahib and other matters were resolved. It was during these days that Sardar Madhusudan Singh (who was later called as Kavi Ji by Baba Ji) became a firm devotee.

Baba Ji again came to Delhi in February, 1935, and he again selected Khuni Nala for his meditation, Many persons used to come to attend the religious functions, even from far off places, such as Gurgaon etc. Many prominent persons used to come to see Baba Ji. One day, Seth Jugal Kishore Birla came all alone to pay respects to Baba Ji. He had to wait for a long time, before Baba Ji called him in. He was happy to get his grace. Some days later, he again came along with Rai Bahadur Narain Dass. On going inside, Baba Ji asked them whether they had 'Permits' to enter God's Home. They could not understand the question. Baba Ji then observed "As you must possess a ticket

for travelling by train ete., you must arrange a ticket for going to God's Home." The seth enquired as to how this ticket was to be obtained. Baba Ji again observed, "This 'permit' can be procured by meditating upon God, repeating His name, earning livlihood by honest means and by serving the True Souls."

Here the Gurpurb of the Advent of Guru Nanak Dev Ji which fell on the Pooranmashi of November 1941, was celebrated on a grand scale. On this occasion, many devotees from Punjab also came and obtained Baba Ji's grace. Baba Ji left Delhi for Nanaksar, showering his grace at many places such as Karnal etc., on the way back.

XXIV

Other Places Visited by Baba Ji

Baba Ji visited many places and showered the Nectarine NAAM on countless devotees, who were changed into true worshippers of One God and Sri Guru Nanak Dev. Some of these places are Roorkee, Jhang Maghiana, Harrapa, Ferozepur, Bhadaur, Kaleran, Nankana Sahib, Montgomery, Patiala, Simla Hills, Hoshiarpur, Panjaur Gardens, Karol Hills, Kufri, Nagrota, Sri Amritsar, Jullundur, Bhucho, Chunian, and Jhoraran.

The Karol Hill and Kufri

In April, 1939 Baba Ji alongwith S. Harchand Singh of Patiala and (Baba) Ishar Singh went to Saloghra and then to the famous spring about 2 miles from this place. It was mid-night, when they reached there. The remain-

ing attendants reached there on the next evening.

On the next day, Baba Ji directed all to accompany him to the top of Karol Hill. There was no regular road. It was all thick jungle, where one could easily lose the track. There was no arrangement for food. Baba Ji directed all to live on boiled leaves of the trees. It was a terrible ordeal and test. This lasted for a day or so. He gave instructions that none should contact the Maharaja of Patiala, within whose territory this place was situated.

At night, a gas lamp was hung at a height of about 30 ft. Its light was visible from Chail, where the Maharaja and the Maharani of Patiala and the Raj Mata were staying. They tried to find out with the help of a telescope as to who had come to stay at such a horrible place. Telephonic messages were sent to Kandaghat. Then they came to know that Baba Ji had chosen the place for meditation. Soon arrangements were made by them to send food and all other necessary things. The Raj Mata personally came to pay respects and submitted, "Respected Baba Ji ! Why were you not pleased to inform us before ? Kindly excuse us for the inconvenience."

Baba Ji replied; "I am a beggar of God and I always beg from Him. Whatever he sends I take." He stayed on the top of Karol Hills, till June 1939. During this stay, many miraculous events happened, which will be narrated in some bigger work. Among the devotees, who came to obtain the grace of Baba Ji, were the Maharaja of Patiala, Raja Mahesh Inder Singh and the Raja of Solan. Baba Ji celebrated *Pooranmashi* here. *Akhand Paths* were started, since Baba Ji's arrival, at the spring. Kirtan by Ragis, as usual, was performed regularly. Devotees with their

families used to come in large numbers to obtain blessings of Baba Ji.

One day, Baba Ji, taking two attendants with him, left Karol Hill without telling anything to the devotees. He first went to Chail and then to Kufri for his stay there in the Chini Bangla. This place is at a height of nearly 8200 feet and is at a distance of about ten miles from Simla and sixteen miles from Chail. Very comfortable arrangements were made here for the Sangat (devotees) by the Maharaja of Patiala and the Raj Mata. Devotees from Simla and Chail used to come in very large numbers at this place and many stayed there for some nights. Many devotees from Simla used to come on Saturday evenings and after staying there for the nights, used to go back on the Monday mornings. For the use of the devotees, blankets and beddings were available in large numbers. Food was brought by the servants of Raj Mata. Hot water was available for thousands of devotees. Fruits, sweets, and tea etc. were available in abundance. Thousands of devotees came to see Baba Ji. Miraculous happenings, which happened during this stay, will also be narrated in some bigger book.

XXV

Baba Ji's Spiritualism and Personality

It is impossible for any one to know and describe the unlimited spiritualism of a True Saint. Even his outward behaviour and life cannot be adequately described. The Supreme Joy, with which he remains saturated, due to his contact with God and the Guru, is known only to him. In

this book, a most humble attempt is being made to depict a few aspects of Baba Ji's life.

Baba Ji possessed the Treasure of Spiritualism. None can fully know and describe his spiritual powers. The unusual results that followed can be partially narrated. The True Saint knows what passes in the minds of others. Baba Ji owned this power also. It is not possible to narrate here countless stories in this connection. However, one of these is given here.

When Baba Ji came to Jhang, Lala Bhagwan Dass with his three companions came in a tonga to hear the Kirtan and pay respects to him. While on the way, they wanted to inform a vegetable seller, whose field fell in the way, to keep some vegetables for them. However, the driver of the tonga forgot to go to that side and came by the other side. When Lala Bhagwan Dass sat in the Sangat, his mind was thinking of vegetables. Baba Ji observed, "Please go and first finish the task of purchasing the vegetables and then come here, so that you may hear the Divine Hymns with full attention." He fell at the feet of Baba Ji and begged his pardon.

Baba Ji knew the desires of the devotees. When some devotee started from his house after making prayers, Baba Ji used to make provisions for his safe journey by using Supernatural Powers. Bhai Ladha Ram of Maghiana, who subsequently came to Sonepat after the Partition of India, told his own story thus : In the year 1909, the plague raged in his village and people were dying in large number. Many people came to reside outside the village in the fields. While he was sitting in the Diwan and hearing Kirtan, Baba Ji directed that he should at once run to

his house as thieves had entered it. His house was nearly one mile from the place. He ran to his village. When he reached his house the thieves ran away leaving the goods at the spot, which they were collecting to take away.

The protective powers of Baba Ji saved many from serious results. Once Babu Ramji Dass, Way Inspector of the Railway Department, came from Jagraon with his family in a trolly to Nanaksar. After paying respects to Baba Ji, he sought permission to go back. Baba Ji told him to wait. He again sought his permission but Baba Ji again told him to wait. In spite of this, he and his family members left Nanaksar and sat in the trolly for going back to Jagraon. The coolies, who were pushing the trolly on the railway track, saw a train coming from behind at a very great speed from Moga side. In those days, railway engines were not fitted with search lights. The party had no option. Death was certain. However, the train stopped dead when it reached the trolly. The engine driver, Buta Singh, was himself puzzled as to how the engine had stopped. He said, "It was impossible for me to stop the engine as it was coming at a very high speed. I could not apply the vacuum brakes. It is strange that the engine has become cool like ice. It is some miracle."

The party put the trolly in the train and came in it to Jagraon. They thanked God, the Satguru and Baba Ji for saving their lives. Next day, Ramji Dass went to pay respects to Baba Ji, who observed, "O simple man ! why did you not obey my directions and stay here. I had to leave meditation, in order to stop the engine."

Some Miraculous events.

1. While giving Sermons, Baba Ji used to make such observations, which cleared the doubts and questions,

which existed in the minds of the audience although none had personally ever talked with Baba Ji about these matters.

2. Once Chaudhry Jiwan Singh of Amritsar, bringing many devotees with him to Nanaksar, was saved from being crushed by train.

3, Innocent devotees arrested on false charges were freed. One such incident relates to Lala Bhagwan Dass.

4, Trains became late for the benefits of the devotees.

5. Devotees were saved from the coming difficulties and disasters.

6. Soon after Baba Ji left this world and went to God's Home, but his spiritual powers have been continuing to protect devotees. True Saints never die. One such event is given here. Patwari Dharam Singh of Sheikhupura, now in Pakistan, was directed in a dream on the 3rd August, 1947, to leave the town to avoid massacre. On the subsequent days again the same warning was heard and it was observed "I will not be responsible for your life, if you do not obey me." Dharam Singh was now determined to leave the place and he began thinking in his mind, "Where should I go." The mysterious reply came, "Go to Jagraon." He with his family members started for Jagraon. When he reached Lahore a Mohammedan wanted to kill him but the other said "Dont't do so. He is the devotee of Baba Ji." Thus they reached Jagraon safely.

7. During the last World War, Balwant Singh, a devotee of Baba Ji and another soldier of Kalal Majri near Khanna, concealed themselves underground as the enemy was advancing and had surrounded the place.

They sat there for three days, without eating anything. They were very hungry. They prayed for their safety and food. Within half an hour, an old white lady came there with food and water and wanted them to come out. They were afraid that they might not be arrested. The old lady said, "Don't be nervous. I have come to help you. An old saint with white beard was seen by me. He has directed to me to come here and help you." The lady took them to her house, kept them there, till help arrived to take them to another safe place.

It is important to mention here very briefly that Baba Ji never performed miracles. Miracles are forbidden by Sikh Religion. But it must not be forgotten that the repetition of the Naam necessarily and automatically gives birth *inter-alia* to Sidhi which means telepathy i.e., communication between mind and mind and other Supernatural Powers, which are detailed in Gurbani.

A Saint, possessing such powers, even though unwillingly, attracts the attention of others and becomes renowned. These miraculous powers are inevitably obtained by Naam Simran (repeating and remembering the Naam). The Gurbani says that these powers are not the end and a True Saint is never tempted or caught in their net. These are not harmful, but one must not succumb to their temptations. A True Saint ever remembers that his Goal is to achieve Union with God. Spiritual powers should never be misused. These must not be exercised for personal gains. If these result in increasing the egoism, or are used for performing magical feats or for condemning or destroying others, it is wholly disapproved by the Sikh Religion. If these work automatically, as the servants of a True Saint, to diminish the misery of the devotees. to set right a sinner, to persuade

one to worship God or for some other noble and charitable purpose, this is not condemnable at all. The Gifted Souls, True Saints and True Gurus possess these powers from their births. Even what they speak unintentionally is accomplished. They fully act according to the Will of God. The Gurbani says "The Real Supreme Power is the Power of the Naam." Baba Ji possessed the Treasure of Naam. Baba Ji used to observe that humbleness of mind is a big virtue. The man, who is all powerful, ignores the faults of others and pardons them, possesses the true humbleness of mind. Once some devotees from Amritsar came to Nanaksar. Baba Ji without telling any one, went to the place, where they had put off their shoes and began to wipe these. Some devotees, who saw this, went to the place and with folded hands submitted to Baba Ji that this work was fit for them and not for him. Baba Ji observed, "It is beneficial to touch the dust of the feet of the Sikhs, especially when they have come from Sri Amritsar." Baba Ji, while passing through the devotees, used to observe on the close of the programme, with folded hands, "Blessed are the Sikhs of the True Guru."

Baba Ji showed kindness to animals also in accordance with God's Will and liberated them from the punishment of transmigration.

Dhanpat Rai of Chunian narrated a wonderful story in this connection. In 1941, in the month of July, when Baba Ji began giving sermons at about midnight, there was such uproar of frogs in that rainy season that Baba Ji's voice could not be heard. Baba Ji observed, "They are also making merriments. They are singing God's praises." Immediately the frogs stopped making noise. There was pin-drop silence. After an hour, when Baba Ji had finished

the discourse, the frogs again started making noise, Baba Ji observed, "Now it is your turn to sing God's praises. Go on doing so."

XXVI

Complete Detatchment from the World
Some More True Stories

Baba Ji's power to remain absorbed in the Word was extraordinary. He had no love for worldly things. There are many stories, regarding this aspect.

Once some devotees of Maghiana wanted to donate some land in the name of Baba Ji. The Patwari came to enquire the name of the father of Baba Ji, in order to make some entries in the record. Baba Ji observed, "My father's name is Guru Gobind Singh. I do not want any property whatsoever. I have not come in this world to make huts, or houses or to own land."

Sant Wadhawa Singh wanted to write a deed in order to appoint Baba Ji as his successor. Baba ji observed, "In all the regions of the creation, I do not own even an area equal to the eye of the sewing needle. Yet, I being the son of the Almighty Creator, own all that exists. I don't want to succeed you. Kindly excuse me."

Baba Ji used to observe that the desire to get fame and name is the biggest weakness of the man. A True Saint does not want this even.

When, in 1941, Baba Ji was to leave Delhi after

staying there for some time, the devotees arranged a band and beautifully decorated car. When Baba Ji came to know about this, he called Kavi ji and enquired if some other car was available. He replied that there was a small car also. Baba Ji observed, "Be quick. Take me to Rohtak in that car." This was complied with. Baba Ji secretly went to Rohtak and got a train from there. This bacame known to the devotees after a good deal of time.

Baba Ji used to take upon himself the ailments and sufferings of others. Only one instance is being given here. When Baba Ji was in Bhatinda, some whitish small boils on his thighs were seen by the devotees. On enquiry, he said that the attendant had not performed massage properly. This infact was not the cause. The next day, some devotees came from a nearby village and submitted, "Plague is raging in our village. Kindly have mercy and save us from this deadly disease." Baba Ji showed his thighs to them and observed, "When yesterday you made prayers, I got the disease upon my person. Now the plague will vanish from your village." When they went back, they found that no one suffered from this disease since then.

True stories have been told by many eye-witnesses as to how serpents, cobras, scorpions, a jackal, monkeys, a deer, a rat and a donkey etc. were either killed or themselves died, when they came near Baba Ji. The devotees present on such occasions used to be directed by Baba Ji to recite Jap Jee Sahib for the benefit of their souls. Some were given bath and their dead bodies were then buried at such places, over which the devotees used to pass. Baba Ji used to explain as to what kind of men these living beings were in their previous births. A few stoties are given here.

Lala Bahadur Chand, who was a Reader in the office of the Deputy Superintendent of Police, was a sincere devotee of Baba Ji. All his children took Amrit subsequently. He told the story of a jackal, who used to attend the congregations which were held by Baba Ji, near Harappa in a jungle. It used to come and sit near the Sangat and after the close of the ceremonies used to go away. One day, some one wanted to kill it. Baba Ji having come to know of this, ordered that it must not be killed. Baba Ji observed, "It was a saintly figure in his previous birth, but due to some misdeeds he had to take birth as a jackal. It will die soon." This actually happened.

Lala Bhagwan Dass told the story of a scorpion. Baba Ji was at Baghanwala (Jhang) in 1913. He took Lala Bhagwan Dass for a stroll. It was a sandy tract. Lala Bhagwan Dass was very much afraid, because there were holes at that place. He submitted, "Sir, serpents etc. may be living here." Baba Ji told him to wait. Soon a black scorpion was seen coming towards Baba Ji, who sprinkled a little water on it. Lo ! it died at once. Baba Ji put some sand on its dead body and observed, "it was a devotee in its previous life. He used to speak bitter words. So he had to take this birth. Now he gets Liberation from births and deaths."

Once near Chunian, an old monkey used to come to attend religious discourses and kirtan. The devotees wanted that it should be beaten and not allowed to come there. Baba Ji observed, "Let him come and hear Gurbani and Kirtan. In its previous birth he was incharge of a Gurdwara but acted dishonestly in performing his duties". After some time, the monkey died its natural death. Bath

was given to its body and after wrapping it in a cloth it was buried. Sri Guru Granth Sahib was read for the benefit of its soul.

One day, while Baba Ji was sitting on a platform near Montgomery town, a black cobra came near him. The devotees cried 'Kill Kill'. Baba Ji restrained them from doing so. The Cobra spread its hood and began dancing. Baba Ji observed, "Do you want to die ?" The Cobra threw its hood on the ground. Baba Ji cut the cobra into many pieces. He directed the devotees to bury it. This was complied with. On enquiry, Baba Ji observed, "It was a Sikh in his previous birth, When he was dying; he was thinking of his wealth. So he had to take birth as a serpent." Baba Ji told the name of the Sikh. Residents of the place confirmed that there was a Sikh of that name.

Spiritualism affect the Nature

Baba Ji refused to interfere in any manner with the nature. However, prayers of Saints are most effective.

Once in 1929, Sant Gulab Singh of Gholia came to pay respect to Baba Ji and requested him to do something as lands had become dry due to the absence of rains. Baba Ji directed Ragi Santa Singh to sing some Divine Hymns. Clouds came and it rained heavily.

XXVII

Salvation

God is absolute (*Nirgun*) i.e. He is free from limits and conditions. He is Unconditional and Unalterable. However, He at the same time is relative (*Sargun*). He exists everywhere. These two forms of God are not different from each other. Just as gold and gold ornaments are the same. The True Guru shall have to be worshipped in order to see the (*Nirgun*) God. Consequently, Guru Nanak, who is the embodiment of Formless God, shall have to be worshipped. In Gurbani, we find many passages in support of this Truth. Water exists everywhere under the earth, but one has to obtain it by certain devices, such as digging a well etc. Fire exists in the wood, but can not be seen without taking proper steps. One must see God in his Guru. By paying respects to portrait of Guru Nanak, one develops the power of concentration of the mind. This step is like a ladder for going to the roof. One should never think that the ladder is the roof. Just as the marksman takes the help of small circles for becoming a good marksman, similarly one has to take the help of the portrait. When the faith ascends to higher levels, the devotee realises God. The final goal is that one shall have to worship and remember God.

The true object of meditation, rememberance and devotion is to meet God. Similar is the object of singing God's praises and Gurbani

Baba Ji used to observe, "One loves the lotus feet of the Guru in order to get rid of one's sins. One should fix his mind on the Padam (Divine Mark) present on the sole of Guru Nanak's foot". Baba Ji used to recite the true stories from the life of the Gurus, regarding the devotion and love for the lotus feet of the Guru. One of these relates to the times of Sri Guru Gobind Singh Ji. Some Rajput rulers of the hill states (now in Himachal Pradesh), who were enemies of the Guru, awarded punishment to one of their ministers, who was very loyal to the Guru, for his so called treachery'. It was ordered that burning iron rods should be put in his eyes. The Minister always kept in view and in his mind the lotus feet of the Guru. When this sinful punishment was being given, the soles of the feet of the Satguru got serious injuries and burns. The minister's eyes remained intact and were not injured at all. He escaped from the custody of the rulers and came to Anandpur Sahib. On seeing bandages on the feet of Sri Guru Gobind Singh Ji, he enquired, "My Lord ! how have you got these injuries ?" The Guru replied, the burning rods which touched your eyes, burnt the soles of my feet and did not cause injury to your eyes, because you always keep in your view my feet."

The Minister bowed, wept and begged pardon. Explaining the limits of the Naam, Baba Ji observed, "Streams and rivers finally fall in the ocean. What is the limit of ocean ? God and the Naam are Limitless. For a Gursikh, his final resort is the Guru, who will by his grace, unite him with the Naam and God."

XXVIII

Powers Resulting from the Concentration of the Mind

When the mind remains fixed, with devotion in remembering the Guru, supernatural powers are automatically obtained. There are many true stories, relating to this aspect, given in the history of the Sikh Gurus. Only one is given here :

The Holy Tank of Sri Darbar Sahib Amritsar was being dug and built during the time of the Fifth Guru. One young Sikh lady was seen by many devotees performing manual service every day. She was seen there till sunset. She did not talk with anybody. She sometimes would move her both arms onwards. The Sangat (devotees) were amazed to see this and prayed to the Guru to explain this matter. The Guru sent for the lady and enquired as to who she was and where from did she come. She fell at the feet of the Guru and submitted, "Sir, you are the searchers of all hearts. You fully know this."

The Guru observed, "You should explain the matter yourself". Then the lady submitted, "Sir, I live with my husband at Kabul. After taking bath, I cook food for my husband, while he sits reciting daily prayers. After this, I serve food to him and then I meditate on your lotus feet and pray that you may kindly enable me to reach Amritsar. Then I reach this place in a mysterious way. In the evening, I fix my mind at the

lotus feet of my husband and make prayers. I then reach Kabul. I put the child in the craddle before I come here. When it weeps, I move my arms and the craddle moves to and fro and the child sleeps."

The Guru observed, "Dear devotees, the spiritual powers resulting from sincere meditation are unlimited."

In Gurbani many instances of the results of sincere meditation are given on page 488 of Sri Guru Granth Sahib. It is observed that the *Kachhu kumi* (female tortoise) gives eggs on the dry bank of the river and after this does not go near them. While living in the river, it fixes her attention on the eggs. In due course, the young ones come out of the eggs and meet the mother in the river without hatching.

XXIX

Unshakable Belief and Utmost Respect For Guru

Baba Ji used to observe, "We all must have unshakable belief in the Sermons and Commands given in Sri Guru Granth Sahib. We must pay utmost respects to the Guru and should never turn our backs towards the Guru. If one has to do so in certain circumstances, he must see the Guru in his front in thoughts and should force the mind to adopt such a posture". Baba Ji used to narrate the story of utmost devotion of Sant Agya Singh Ji of Hoti Mardan (now in Pakistan), who would

lie on the ground and not on the cot from 4 A.M. to 11 P.M. On enquiry, he would observe, "In Sri Harmandir Sahib Amritsar, Sri Guru Granth Sahib remains seated on the Divine Throne from 4 A.M. to 11 P.M. My mind goes there in attendance upon the Guru during the whole of this period and I thus remain in meditation. How can I dare to sit or lie down on a cot in the presence of the Guru". Baba Ji himself would always keep the Guru in his mind.

XXX

Three Classes of the Sikhs

Baba Ji used to observe, "There are three classes of the Sikhs. In the first place, there are those sincere devotees, who will never disobey a single Command of the Guru, whose Words are absolute law for them. Secondly, there are those, who entertain doubts, regarding the Commands and Sermons of the Guru. They attend congregations and in due course their doubts are removed and they begin to love the Guru. Thirdly, there are those, who remain wholly unaffected by the Guru's Teachings. They would not like to go to the religious congregations. Even if they go there by chance, their minds remain wandering elsewhere and they would not hear the Sermons. If they ever hear them, they would not act upon these. They again adopt their usual sinful ways. Their minds are fickle and false."

XXXI

Adopt Virtues

Baba Ji used to observe, "Collect virtues, no matter from whichever source you learn the right path. Leave vices. An ant takes only sugar, out of many things which are stored in the grocer's shops". Baba Ji used to narrate an old story.

There was an aged king, who had a prince of nearly 24 years of age and a young princess of nearly 18 years of age. The Prince decided to kill the father in order to get the throne. The unmarried princess wanted to elope with the keeper of the elephants, because the father was not keen to get a suitable match for her. One day, the king ordered that a dancing girl should be called for singing and dancing. This was arranged. The function was attended by the king, the son, the daughter, the aged royal priest and many others. The singing and dancing continued for a long time. After midnight, the companion of the dancing girl, who was playing on the *tabla* (tambourine) could not keep proper rythem, as he began feeling sleepy. The dancing girl warned the companion that he must not sleep, by singing a couplet, which meant, "Much time had passed. A little remains. You must not bring disgrace by your misconduct. Don't worry. A little more time will also pass soon".

When the royal priest, who had spent his whole of his life in jungles in meditation and had joined such a

show for the first time in his life, heard the couplet, he gave a bag full of money, to dancing girl. She again repeated the same couplet, thinking that it was liked by him. The prince then gave his most valuable diamond necklace to her. She again sang the same cuplet and the princess also gave her costly necklace to her. The king was puzzled to see all this. He ordered the dancing girl to stop the dance and enquired from the old priest as to why he, who had spent his whole life in religious pursuits, gave the bag of money to her ? He replied, "O king ! I spent the whole of my life in meditation. I committed a great folly by joining this dancing party at the fag end of my life. This dancing girl is in fact my 'guru'. She had warned me that greater part of my life having been spent in performing virtues, why should I now hear these sinful songs ? She has warned me that I must revert to my old programmes. I shall now go to jungles and spend my remaining life in meditation." So saying, he left the place.

The King now asked the prince as to why he gave such a costly necklace to her. He replied, "Sir, I wanted to kill you in order to capture the throne. This dancing girl has warned me by singing this couplet that only a few more years of your life are left. You will die a natural death in due course and so I should wait to get the throne till then. By killing you, I would have blackened my face. She has saved me from committing such a disgraceful crime."

On enquiry from the princess, she replied, "O father, you were delaying my marriage. I had made up my mind to elope with the keeper of the elephants. If I had done so, this would have brought a great disgrace to all. I would have been lowered in the eyes of the menials. This

dancing girl has taught me to wait and obey you."

Now the dancing girl, who had heard all this, thought in her mind, "I have been following the path of evils. My one couplet has changed the fate of three persons. Why should I not leave this sinful profession and follow the path of virtues ?" So thinking, she declared, "I abandon this nefarious profession this very moment."

Baba Ji used to observe, "Dear devotees, one couplet changed the whole course of events. It contained a piece of sound advice. You should also follow good words, no matter what the source from which these come."

XXXII

Worship your Parents

Baba Ji used to observe, "Serve your parents with devotion. Whatever the son earns should be placed before the parents. When the son goes for doing his business or work, he should pay proper respects to the parents. If the father dies, he should worship the mother." How Baba Ji influenced the erring sons and daughters-in law etc. to obey the parents is given in one of the stories. One Chanan Singh of Sherpur came one night to Nanaksar. It was about midnight. He insisted to see Baba Ji at that odd hour. The attendant did not allow him to do so. Baba Ji, on hearing the loud talk of Chanan Singh, called him in. He submitted that his she-buffalo had fallen ill and did not give milk for many days, inspite of his best efforts. Baba Ji enquired if his parents were

alive or not. His reply was that his father had died but the mother was alive. On further enquiry, he told that he could not serve his mother, because his wife would not allow him to do so. Baba Ji observed, "How can you get milk, unless you and your wife serve your mother and give her a part of the milk for her use and fulfil her needs". He wept and confessed his inability to do so, because his wife was very obstinate and would not agree to serve the mother-in-law.

Baba Ji advised Chanan Singh to go and tell his wife that if she wanted milk, she should serve the mother-in law. Chanan Singh returned to his village and told the whole story to his wife, who was now a completely changed person. She readily agreed to do all for her mother-in law. Next morning the she-buffalo gave nearly ten seers of milk. Chanan Singh and his wife, were extremely thankful to Baba Ji and henceforward gave as much milk and all else to the old lady as she liked. They began to serve her well.

XXXIII

Never Forget Death

Baba Ji used to observe that one should never forget that death may come at any time. One, who does so, will never think of evils. The true devotee has no time to think of sinful ways. His mind ever thinks of virtues, the worship of God and the Guru. One day, Guru Nanak Dev Ji enquired from both Bhai Mardana and Bhai Bala

as to how far death is. The former said that one did not know whether he would live on the next day or not. Bhai Bala said that one did not know whether he would live the next hour or not. The Guru observed, "No, death is so near that one breath goes out and the next breath may not go in and death may come."

XXXIV

Husband and Wife Should be Absolutely Faithful to Each Other

It is the religious duty of a husband to be absolutely faithful to his wife. Similarly the wife should also be absolutely faithful to her husband. Baba Ji used to observe, "A wife should treat all men except her husband, as females. Similarly a husband should treat all women, except his wife, as males."

In this connection he used to further obesrve, "A loyal wife, who never thinks of another man, who never defies her husband and serves him as a sincere devotee, gets supernatural powers". Baba Ji used to refer to a story from the life of Sheikh Farid Sahib.

Sheikh Farid Sahib remained absorbed in meditation for nearly twelve years at the initial stages of his penances. This resulted in his obtaining many occult powers. As some sparrows created disturbance, Sheikh Farid Sahib got annoyed. He uttered a curse, "All of you should die". The sparrows immediately died. He was sorry to see that his curse had become true. Now he uttered,

"All of you should fly away". On this, the sparrows became alive and flew away. Now he returned to his house.

In the way, he felt thirsty and stopped at a well, where a young woman was drawing water and throwing it on the ground. He requested the woman to give him some water, but she went on throwing it as before. Many buckets full of water were drawn out but she would empty these on the ground. Sheikh Farid became angry and asked her the reason for all this. She replied, "O Faqir, this is not the drama of sparrows and you will not be able to say 'die' and 'fly away'. The house of my sister is on fire. She is not in the house. These buckets, full of water, are being used to extinguish the fire". When Sheikh Farid enquired as to where that house was and wherefrom she got this miraculous power, she replied, "The house is nearly a hundred miles away. One night, my husband asked me to bring a glass of water. When I brought it, I found that he fell asleep. He remained sleeping for about three hours and I remianed standing. When he woke up, I gave him the glass. He was highly pleased with me on seeing my fidelity and was astonished to find that I remained standing for three hours waiting to give water. It is due to this devotion that I have obtained this power".

It is worth mentioning here something about the most pious character of the Sikh Soldiers, who treated all women as their sisters and mothers, although some of them were Muslims by faith. This is given in the history, written by the Mohammedan writer, Qazi Nur Mohammed, Blochistani. He called the Sikhs as dogs, yet he had the highest praise for them, because they used to rescue women, who were captured by Ahmad Shah Abdali,

without even casting an evil look on them. The historian himself accompanied the army of Ahmad Shah, when he attacked India in 1764 A.D.

XXXV

Utmost Devotion for The Guru is Necessary

The Sikhs should believe that the True Guru is present everywhere. This blind faith is bound to confer all kinds of rewards.

Once the Sidhs gave a long thorn to Bhai Bala and asked him to pierce it through a leaf. Bhai Bala replied, "I cannot do so. My Guru is present everywhere and even in all the leaves of the trees." The Sidhs ridiculed this idea and began to laugh. Bhai Bala gave a little prick with the needle to a leaf in order to show to the Sidhs that what he said was absolutely true. Immediately drops of blood fell from the body of Guru Nanak Dev Ji, who was sitting in meditation nearby. The Sidhs were overawed to see this and were amazed at the unique love of Bhai Bala for the Guru.

Once Guru Nanak Dev Ji stretched his hand, in which he had placed a small coin of copper (one *takka*) and enquired from his sons as to what was on his palm. Each one of them said that it was a small coin of copper. Then the Guru asked the same question to Bhai Lehna Ji (who subsequently became Guru Angad, the second to Guru Nanak). His reply was, "Sir, how can this

insignificant slave tell as to what is there in your hand. Only you know this secret". When the Guru again wanted Bhai Lehna Ji to give some reply, he submitted, "Sir, the Kingdoms of all the worlds and heavens are contained in your fist. You can confer these upon anybody you like". It was due to the blind devotion and supreme faith that Bhai Lehna surpassed all in rendering unique services to the Great Master. He never disobeyed the Guru. The result was that he succeeded to the Guru in preference to his sons and all others.

XXXVI

A Sikh should Yearn for nothing Except The Guru's Love

Baba Ji used to observe, "A sincere devotee should pray for the Grace of the Guru. He should yearn to live with the Guru and should serve h m. A Sikh, who desires to obtain Gifts from the Guru, must not forget the Guru, the Giver. A Sikh should pray to obtain the permanent protection of the Guru and then whatever he wants will be obtained by him." Baba Ji used to narrate a story from the life of Guru Nanak Dev Ji.

Guru Nanak Dev Ji went for a stroll towards the river side. Many devotees followed him. He stopped at a place, where loads of iron bars and plates were lying. He directed the followers to take away as much iron bars as they liked. Some did so and returned back. Others still followed the Guru, who again stopped at another place, where

loads of silver bars were piled. He directed the followers to take as much silver as they liked. Some did so but others still followed the Guru, who again stopped at another place, where gold bars were lying. He asked them to take as much gold as they liked. Some did so but others still followed the Guru. A little distance away, the Guru again stopped at a place, where heaps of diamonds were lying. He asked the followers to remove as many diamonds as they liked. All of them, except (Bhai) Lehna ji, took as many diamonds as they could and returned.

(Bhai) Lehna ji was the only follower, who did not return back. The Guru saw Bhai Lehna ji who was a humble servant and yearned to continue in the service of his Guru. The Guru observed, "Those who followed me, have taken away whatever they desired. Why are you following me now ? You could collect as many diamonds as you liked." Bhai Lehna ji fell at the feet of the guru and submitted "O Lord, you are with me. You are the Giver of everything. I need your protection and nothing else. I want to remain in your service. I do not want anything else."

This unique devotion of Lehna Ji resulted in his becoming the Second Guru Nanak.

XXXVII

The Guru is God For A Sikh

Baba Ji used to observe, "The Sikh obtains gifts, in proportion to the depth of his love for the Guru. A Sikh, who believes that the Guru is an ordinary man,

obtains very little fruit. On the other hand, a Sikh, who believes firmly that Guru is the embodiment of God, obtains whatever Divine and worldly gifts he desires."

Baba Ji used to narrate a true story from the life of Sri Guru Nanak Dev Ji in this connection.

One day Bhai Bala, who remained for so long a time in the service of Guru Nanak Dev, asked Guru Angad Dev Ji, "My Lord, kindly forgive me. In my mind there is a riddle, which I cannot solve. Kindly solve this."

The Guru smiled and wanted Bhai Bala to narrate his question. On this he submitted, "My Lord, I spent much more time than you in the service of Guru Nanak Dev. You obtained the Divine Gift of the Divine Throne from Guru Nanak while I am still in the same position in which I was at the time of Guru Nanak Dev ji. What is the underlying secret of this ?" The Guru asked Bhai Bala as to what was Guru Nanak Dev Ji according to him.

His reply was. "My Lord, I worshipped Guru Nanak as a saint or a gifted soul." Guru Angad Dev then observed, "You yourself became a saint because you believed Guru Nanak Dev Ji as a saint. While I have been firmly believing that he was the owner of all the Divine powers and in fact he was God Himself, consequently Guru Nanak Dev Ji showered his Grace on me and made me realise the supreme Limitless power. He gave to me the Divine knowledge and showed to me the Invisible God. So I have always been treating Guru Nanak Dev as God Himself."

Baba Ji used to observe, "The Sikh, who has not reached the stage, where one sees God in the Guru, is a

weak devotee. If he thinks that the Guru is different from God, he will never realise the Supreme Beings."

XXXVIII

Guru Gobind Singh Ji was the Embodiment of God

Baba Ji used to observe, "Some people think that it is a sin to call Guru Gobind Singh Ji as the embodiment of God. The couplet in the Autobiography of Guru Gobind Singh Ji, where he declares that he is the servant of God and that whosoever treats him as God will go to hell, indicates his humbleness of mind, just as all other Gurus declared. The Sikhs shall never think that Guru Gobind Singh Ji was an ordinary man. He was Himself as all Gurus were. Guru Gobind Singh had declared that his status was due to the Sikhs. Is this correct ? Is this not a fact that Guru Gobind Singh conferred upon us the spiritual and temporal powers ? The Guru in his extreme pleasure wanted to confer the greatest honour on the Sikhs". It may be noted that at many places in Gurbani it is asserted that the Guru possesses all Divine powers and ever remains united with God. This is true even of True Saints.

XXXIX

Sikh does not want Heaven. He prays for Union with the Supreme Being

Baba Ji used to observe, "They who resort to penances in order to gain heaven are bound to take births and suffer deaths in transmigration. The true Goal of the human life is to merge with God and the liberation of the soul from the punishments of transmigration. The true joy comes by joining the company of true devotees and by singing the praises of God." To stress this aspect, Baba Ji used to narrate the story of a Yogi.

Once a Yogi came to a town and made a declaration that any one, who would come to see him, would go to heaven for six months. A large number of people came to see him. There was a true Sikh of the Guru who did not come to see the Yogi. The Yogi thought that the Sikh must be very pious and he himself wanted to go to him and see him. So one day he himself went to the house of the Sikh. The door of the house was closed. The Yogi advised the Sikh to open the door and meet him in order to go to heaven for six months. But he refused to do so. The Yogi's pride vanished at that very moment. He now prayed to the Sikh that as he wanted to get spiritual benefits from him, he should open the door. The Sikh opened the door and told the Yogi that he was the Sikh of Guru Arjan Dev, the fifth Guru Nanak, and gave him advice to see the Guru to get the True Fruit of human birth. The Yogi

agreed to do so and started for Amritsar along with the Sikh. In the way he enquired as to what was the age of the Guru. The answer was that he was about fifty years of age. The Yogi began thinking in his mind, ' I am more than a hundred years of age. Is it proper for me to go to the Guru, who is younger in age ?" Now they reached Amritsar. The Guru ordered the Sikhs to put an enclosure of kanats (canvas wall) where he was holding his Diwan.The Sikhs were amazed at this direction. But they followed it.When the Yogi wanted permission to go in, the Guru threw towards him an ear in which a ring, which was once worn by the Yogi was hanging. The Guru enquired, "O Yogi, whose ear and ring are these ?" One of the ears of the Yogi was missing. He at once recognised his ear and ring. Now he came in, when permission was given to him He fell at the feet of the Guru and begged pardon. The Guru directed the Yogi to narrate the story as to how his ear was cut. The Yogi now submitted "My Lord, once I was travelling in a ship. The ship was going to sink due to a heavy storm. The passengers sitting in the shi) threw me in the sea as a scape goat, thinking that by this sacrifice the ship would be saved. A big fish cut off my ear but God saved my life and I came swimming on the bank. This ear and ring are the same."

The Sikhs were astonished to hear this story. The Guru wanted the Yogi to ask for such boon as he liked. He submitted "My Lord, I do not want heaven. I want utmost love for your lotus feet. I want the spiritual happiness and status which the Sikh, who has brought me here, possesses." The Guru granted this. The name of the Sikh was Bhai Tilka.

XL

The Guru is the True King (Sacha Patshah)

The world Sacha Patshah (True King) is very often used by the Sikhs, when they address their Guru. Baba Ji used to explain the difference between the word Badshah (King) and Sacha Patshah (True king) in this way: "Badshah is the worldly ruler, who remains engaged in sinful pursuits or creating troubles or difficulties, while Sacha Patshah is the Gifted Soul, who having gained Union with God, protects the honour of all and who is the Fountain of Spiritual Truth. For the Sikhs the True King is the Guru."

Baba Ji used to narrate a true story of the time of Guru Hargobind Sahib.

Once a grass cutter, who had earned two pice by selling a grass load, came to know that Guru Hargobind Sahib, the True King, was staying at Agra. He had not seen him before. He wanted to humbly offer two pice to the Guru and to pay his respects. He enquired from some person where, the "Sacha Patshah" was staying. He was directed to go to the place where Emperor Jahangir was also staying in his camp at Agra, during those days. When he reached there, he requested the watchman and soldiers on duty that he should be allowed to see the 'Sacha Patshah'. They laughed at him and thought as to how could this poor man in tatters see the Emperor Jahangir. They refused to allow him to go in. The Emperor heard the noise outside and

allowed the grass cutter to come in. He went in and placing two pice before the Emperor, submitted, "Kindly wipe off my sins and pardon me. I am a sinful person." The Emperor was amazed at this and told the grass cutter that he could give him a village or some wealth or any other worldly thing that he wanted. The grass cutter again made the same request. The Emperor again said "I can give you worldly things. I have no spiritual power to rub off your sins." On further enquiry, the sikh said that he wanted to see the "True King." Now the Emperor understood that he was in the next camp. The Sikh lifted the two pice, which he had placed before the Emperor. He met the Guru there and begged his pardon. He placed two pice before him and begged for the gift of the Divine Bliss. The Guru was highly pleased and conferred on him his Grace.

XLI

The Guru sits in the Hearts of the True Sikhs

Baba Ji used to observe that a True Sikh ever remembers the Guru. In fact, the Guru's Eternal Form resides within the heart of the True Sikh. Baba Ji used to narrate a story from the life of Guru Hargobind Sahib, the Sixth Guru Nanak.

Once Guru Hargobind Sahib enquired if there was any Sikh who had seen Guru Nanak in his life time. The Sikhs submitted that Bhai Dodha, living near Kartarpur, had seen Guru Nanak, Guru Hargobind Sahib wanted to see him and went to him alongwith many devotees. Bhai

Dodha who had become very old and whose power of hearing had become very weak, was told in very loud voice by his grand children that Guru Hargobind Sahib, the Sixth Guru Nanak, had come. Bhai Dodha said, "Guru Nanak has been always present with me. He daily takes milk, which I offer to him. Guru Nanak's Eternal form sits within me. I request that the Guru should meet in the same form." Now Guru Hargobind Sahib was seen by Bhai Dodha in the same Form in which he used to see Guru Nanak Dev. The Guru observed "Tell what do you want ?" Bhai Dodha replied "O True King, I am very old now. Kindly give me Union with God and Liberation." This request was granted and the soul of Bhai Dodha left his body and merged in the Supreme Soul.

XLII

Bhai Nand Lal Ji

Baba Ji used to explain certain poems of Bhai Nand Lal Ji written by him in person, to the Sangat.

One of these poems when freely translated in English is like this:

"O Guru, although I see you, yet I do not enjoy the Nectarine Elixir which a sincere devotee obtains by seeing you. Kindly confer this Elixir upon me.

"May my heart become the seat of your sincere meditation.

"May my heart, which burns (due to worldly worries)

remain attached with you. Kindly put the collar and badge of your Naam around my neck.

"Kindly confer upon me the fondness to unite with you;" I am yet separated from Yourself. "Kindly have mercy on my old worn out body.

"Kindly confer upon me your grace, so that every hair on my body may become a tongue for uttering your praises every moment."

Explaining the sentiments and emotions etc. concealed in the above poem, Baba Ji used to observe, "Merely seeing the Guru is one thing ; but obtaining Divine Pleasure and Peace by seeing the Guru is another thing. The devotee should make prayers for obtaining the Nectarine Elixir by seeing the Guru. Many saw Guru Nanak Dev Ji, but only those, upon whom he showered his grace, obtained this Elixir by seeing him."

"The devotee should pray that his heart may be dyed with the permanent True Colour of the Naam, O God, may the heart never forget you."

"The devotee should then pray for the conferment of the True Love for God and the Guru, so that the burning heart may become cool, Again he should pray that the Guru and the God may own him as a dog is owned by his master, by putting a collar and badge of the Naam on its neck and the gift of devotional meditation may kindly be given. It will signify the insignia of the devotee being a humble slave of the Guru and God. The devotee, who is separated from the Guru and God, should also pray for obtaining Union with Them.

The devotees should also pray for conferring Divine Mercy on his old and worn out body, which has passed through countless births and deaths."

"The devotee should then pray that he may be enabled to repeat the Naam and sing praises of God and the Guru with every breath and that every hair on his body may become a tongue for doing so."

XLIII

Prophecies and some more Stories

Baba Ji, like other True Saints, would not like to tell future events. However a True Saint some times utters certain words or sentences, which are bound to become true, either at once or in future. As the egoism of the True Saint totally vanishes and he becomes One with God, it is a very ordinary thing for him to foresee future happenings. Only a few out of many instances from Baba Ji's life are given here.

According to Bibi Kamlesh, wife of S. Atma Singh of 54, Ring Road, Lajpat Nagar, New Delhi, when Baba Ji was staying near Chunian in 1931-32, he told her that they should go and reside at Dehra Dun. He would also observe that horrible times were coming. None could understand these observations. When the holocaust came in 1947 during the Partition of India, then it became clear that what Baba Ji told about the coming horrors became true.

Bhagat Gurcharan Singh, Chief Agent, Crown Insu-

rance Co., Narindera Place, New Delhi entertained many doubts regarding the worship of the portrait of Guru Nanak Dev, offering parshad before the Guru and some other matters.

He once went to the spring near Saloghra (now in Himachal Pradesh) where Baba Ji was staying. He did not have any talk regarding these doubts with Baba Ji, who himself gave sermons regarding these matters in his routine discussions. Bhagat Ji was astonished at this and was convinced that the methods of worship laid down by Baba Ji were perfectly correct. He began to strictly observe these. Baba Ji was not only the knower of hearts, but he also knew the future destiny of men.

Some time later, Bhagat Ji came with his family members at Dehradun to pay respects to Baba Ji. While at Dehradun, he had to leave for Ajmer due to some urgent work, leaving other family members there. Soon his elder son Daljit Singh, about 24 years, came to Dehradun to see Baba Ji. Baba Ji asked him whether he used to recite the daily prayers. His reply was, "No, I shall try to do so". Baba Ji observed, "Death is approaching. You say that you will try."

On hearing these words, the mother of Daljit Singh wrote a letter to her husband at Ajmer, narrating the observations of Baba Ji.

The boy died within three months He was recently married. When Bhagat Ji saw Baba Ji at Nanaksar after this, he observed, "There are one hundred and one kinds of deaths. One hundred can be avoided by having recourse to meditation and prayers etc. But one is of such a kind that it cannot be avoided."

According to Doctor Sant Singh of Jangpura, Delhi, he came to Dehradun from Peshawar, where he was practising in 1941, on holiday for two months. His daughter, aged about 9 years, suffered from a very serious sore on her left thigh. Inspite of best medical treatment, the wound did not heal. One day, S. Gurdial Singh, contractor of Dehra Dun came to the Doctor and wanted him to give some medicine to Baba Ji, who was then staying at Dehradun. The Doctor had never met Baba Ji before. He was glad to go to serve such a big Saint. He paid respect to Baba Ji, who told him that he had pain on his left thigh. The doctor put some mndecine and bandaged the thigh. Two days later, the doctor brought his daughter and submitted to Baba Ji that she was suff ring from a serious sore. Baba Ji observed "I have already taken her disease on my left thigh". Baba Ji told him that he never took the medicines prescribed by him. Baba Ji directed him to get performed Akhand Path of Sri Guru Granth Sahib. This direction was obeyed. The girl became perfectly alright. During these days, Baba Ji gave hints to the Doctor that he should leave Peshawar, as merciless atrocities would be committed. But he could not understand this hint and had to leave Peshawar after the partition of India.

S. Ranjit Singh Narula, Ex-Chief Justice of Punjab and Haryana High Court, narrated some astonishing stories about Baba Ji's spiritual powers. Sardar Narula went to pay his respects to Baba Ji in 1938 at Dehradun. He had recently recovered from a very serious operation of his abdomen and was directed by the doctors not to undertake any physical work or exertion. He stayed at Dehradun for some time and seeing other devotees doing manual service, himself began lifting baskets full of

bricks etc. The result was wonderful. Instead of any trouble or complication, he regained his previous health.

On another occasion, when Sardar Narula and his friends went in a car and reached a place, sufficiently far off from Dehradun, they began picking up the fruit of Jaman tree (Jaman is a kind of black plum). They asked for some salt from a person living in a hut. Lo ! Baba Ji came in his car and stopped there and observed, "Why have you collected the fruits of this tree, without making payment. Sikhs should never think of using others' property, howsoever low its value may be, without paying its price to the owner. The occupier of the hut is extremely poor and excepting little salt he has nothing else to eat even". The party begged pardon of Baba Ji, who directed the driver to bring food fruits for the hutman and his family members. This was done.

While at Dehradun, it so happened that Sardar Narula alone went inside a forest, while going for a walk. He lost the way. It became dark. He sat near a tree and saw some wild animals passing near him. He earnestly prayed for protection. Suddenly Baba Ji appeared there, but he did not utter anything. Sardar Narula followed him for some distance till he reached the path, well known to him.

When Baba Ji was at Baghanwala in 1937, he directed that a very big Gurdwara in the shape of a fort should be built outside the town, with concrete and iron bars etc. He also directed that there should be a very strong iron door to close it ; that a fence of barbed wire should be erected on all sides and the top ; that there should be towers on its sides; that for placing guns on the top proper openings should be kept ; that wheat

and other food stuff enough for two years should always be stored in the Gurdwara ; that food grains should be kept in big earthen vessels ; that hand mills for making flour should be kept there and that the foundations of the Gurdwara should be nearly five feet wide. Some other directions were also given.

The devotees could not understand the necessity for building this Gurdwara, when two already existed inside the town. None could ask any question regarding this. However. Baba Ji himself observed, "A time will come when any one who takes shelter in this, will not suffer any trouble. Allow every body, who comes for shelter, to reside here. This will serve as the protector of the faith."

Baba Ji came to Baghanwala for the last time in the winter of 1940. He saw this newly built fort-like Gurdwara and noted that the outer doors were made of wood. He observed, "Why has this been done. I directed you not to use wood at all in this structure ?" The devotees begged for an apology and the wooden doors were replaced by a steel frame and steel doors.

The population of Mohammedans in Jhang District was nearly 86 percent. During the Partition of India thousands of Hindus and Sikhs were butchered. However, not a single Hindu or Sikh of Baghanwala and nearby places suffered any loss whatsoever. It was in this fort that large number of Sikhs and Hindus took shelter. Although Mohammedans in large numbers wanted to attack the fort, yet they dared not come near it. They saw Baba Ji in white robes outside the fort. They also saw cobras sitting outside. All the immates of the fort came to India, safe and sound in trains, in due course. Many trains were stopped

and passengers were massacred by Mohammedans in those days. But no one came near the trains in which devotees coming from this fort had travelled. They settled in India and have been flourishing since then.

Once Baba Ji went to pay respect to Baba Harnam Singh Ji of Bhucho. At that time the place for Nanaksar Thaath was not selected by Baba Ji. Baba Ji while talking regarding the selection of the site for a permanent stay submitted, "Sire ! there is a piece of land lying between the estates of Jagraon, Kaleran and Chuhar Chak. There is the Gurdwara in the memory of the visit of the Sixth Guru. Whenever I go, I pay respects and visit this Gurdwara.

Baba Harnam Singh Ji, observed, "Make this as a permanent place for your stay. A time will come when marble and gold will adorn the place." Baba Ji submitted, "Sire ! In my life I will not be able to do so, as I have made up my mind not to use even one burned brick for my hut." Baba Harnam Singh Ji now observed, "Your successor will build a magnificient Nanaksar with marble and gold."

Baba Ji himself used to observe manytimes, "Magnificient buildings will be erected in due course. The main building of Sach Khand will be so high that Jagraon city will be seen from its top. A big tank will be built.

"It will be a famous place of pilgrimage. People from all continents will come to see it and pay respects. Sri Guru Granth Sahib will continue to be our ever lasting Guru for all times to come."

One day, Baba Ji directed before leaving Nanaksar,

that the huts should be burnt. He then observed, "Today the huts are burning. In due course gold will glitter on the buildings. There will be a railway station here." Many more prophecies were also made by Baba Ji.

The humble author and his wife had never seen Baba Ji during his life time. How he saved them from disasters will be submitted in the last chapter.

XLIV

Last Visit to Dehradun and Departure to God's Home

Baba Ji visited Dehradun many times. In this small book, only his last visit in the year 1943 is narrated. He selected the same place, near the village Painda, where he previously stayed. He stayed there for nearly five months. The usual programme of Paaths, Kirtan, Sermons etc. went on during this time. The *Pooranmashi* days which fell on the 20th April, 19th May, 18th June, 17th July and 15th August were celebrated at this place.

Baba Ji used to give hints that the day of his Departure to the God's Home was coming nearer. He instructed Kavi Ji to design a boat like wooden structure, which could roll on small wheels and could also swim in the river. None could understand the significance of this observation. However, such a boat was designed and prepared. It was about eight feet long. Baba Ji was very much pleased to see it. (It may be noted here that after Baba Ji left this world, his sacred body was carried in such a boat like planquin which was put in the river. This will be detailed later).

Many devotees from distant places used to visit Dehradun in large numbers during those days. When some devotees wanted to return, Baba Ji used to observe, "You should stay here for some more time." Some insisted on going back to their homes. Some even returned again. Baba Ji used to address them. "You have done well in returning again. This is the time for rendering service. Tell me your wants. You will not be able to see my body."

One day, he asked what particular thing must be kept with them by people during those dangerous days. No devotee could give an answer to this question. Then he himself observed, "Those, who will keep the Lotus Feet of Guru Nanak in their hearts, will be saved. Others will face destruction."

Baba Ji was extremely kind to (Baba) Ishar Singh Ji. He had a talk with Kavi Ji about (Baba) Ishar Singh Ji in the month of March, 1943, and observed, "The Satguru is extremely kind to the boy. When the time will come, you should take him to Jagraon. In due course of time, the boy will become grown up." Baba Nand Singh Ji, once, addressing to (Baba) Ishar Singh Ji, asked him, "What will you do after my leaving this world for God's Home ?"

(Baba) Ishar Singh Ji answered, "Sire, I shall go to village Jhoraran." Baba Ji then observed, "No you should then go to Dehradun and see Kavi Ji. He is elder to you. You should act according to his advice."

In June, 1943, Baba Ji ordered that henceforward the Divine Hymns of Sri Guru Tegh Bahadur should also be recited.

One day, talking to S. Harchand Singh of Patiala he said "People call me a saint. However, I have not yet become even a true Sikh. The mind cannot be relied upon."

On or about the 24th August, 1943, Baba Ji enquired from Bhai Daroli as to when would the next Amavas (the darkest night) fall. When the reply was given, Baba Ji observed "Amavas has come ! Hail ! Hail !!"

Once Baba Ji said to S. Harchand Singh of Patiala, "When this boy will hold charge, then people will see what grand Divine Miracles take place."

On another occasion, Baba Ji observed, "This is the Home of Guru Nanak. The highest rank is bestowed upon a true servant." Referring to 'Baba' Ishar Singh Ji, he observed, "He is not literate. He has never meditated upon God like me. He does not recite Gurbani. But he has never disobeyed me. The biggest kindness is being bestowed upon him. Many storms will blow over him. If he discards *maya* and kicks worldly things, then he will get grand success."

Again Baba Ji observed, "For a long journey, keep ready petrol. Put my body in the river water, after I leave the world."

One day, in the third week of August, 1943, some devotees from Amritsar were amazed to see Baba Ji wearing black dress and even his walking stick was black. They had made a programme for going to Mussoorie also. Baba Ji observed, "I came here to distribute Divine Tickets. You are going to Mussoorie to see white women. Only a few days more are left."

According to S. Rattan Singh, Baba Ji had a talk with him and Bhai Natha Singh and observed, "After I am called by Satguru Nanak Dev to go to God's Home, you shall make a boatlike planquin with two parts. On the upper one there should be enough space for a man to lie. The lower part should be filled with sand and stones. My body should be placed in the upper part. You should take the boat to river Satluj near Sidhwan Bet. It should be attached to a bigger boat and should be taken inside the river at the place where the river water makes whirlpools. The bigger boat should be detached there. Do not obey instructions of any one else."

Similar hints were given on other occasions, indicating that the time of his departure had come.

It was on the 26th August, 1943 that Baba Ji left village Painda for Nanaksar (Jagraon). A huge procession passed through the bazars of Dehradun. At a distance of nearly three miles, all stayed for rest. This place is called "Majre di Khui." Here Baba ji addressing the mother of S. Gurdial Singh said, "Your son is very able. Tell him to continue in the service of Guru Nanak Dev Ji. He must not desert."

Baba Ji got some fever on that night. However, he as usual, took bath at midnight and sat in meditation. On the next morning, he and the devotees started for Jagraon. Passing through Saharanpur, Baba Ji reached Ludhiana at about 2 p. m. Many devotees came there to pay respects. Major T. S. Grewal also came with his family members. When his mother prayed to Baba Ji that he might kindly accept the juice of oranges, which she would get prepared, Baba Ji observed, "How innocent is she ? She wants me to wait. But the Divine Message has come to me,

Have you understood this ?" Finally they reached Jagraon in the evening. Baba Ji as usual, took bath inspite of high fever. Then the party reached Nanaksar.

Many devotees were waiting to obtain the kind glance of Baba Ji. They paid their utmost respects. Baba Ji stayed in Baradari. Recitation of Akhand Paaths started.

Baba Ji had become very weak. The temperature still rose further. On the 28th August, Baba Ji did not go to the Diwan and observed, "It is God's Command that I should not go there." He again instructed (Baba) Ishar Singh Ji, "Leave this place, after I leave this world, as people would become envious."

On the evening of the 29th August, telegrams were sent to many devotees of different places that Baba Ji was ill.

At about 2 a. m. when Asa Di Varwas being sung, Baba Ji recited "Wah Wah Wah Waheguru". Then his soul left the mortal frame and united with the Supreme Soul. Baba Ji reached the Kingdom of God and sat in the lap of Guru Nanak.

The Last Procession.

Thousands of devotees gathered at Nanaksar on hearing the sad news. Large numbers of devotees came from far off places. The boat like planquin was prepared. After necessary religious ceremonies, the body of Baba Ji was laid in the boat, which was then placed in the white Rolls Royce car that came from Patiala.

Four groups of *ragis* sat in cars and lorries and were singing Gurbani. Scent and flowers rained from all sides.

People were singing "Hail ! Hail ! The Great Baba Ji !" The processionists numbered more than one hundred thousand. When they reached the bank of the river, the planquin was taken in the deep water. It went down. Although the visible body was no more, yet his soul, which went to the House of God and sat in the lap of Sri Guru Nanak Dev Ji, still lives and has been helping countless devotees in solving their difficulties since then and shall ever continue to do so. Baba Ji is ever living.

Akhand Paaths were started on the bank of the river, and Nanaksar and many other places.

XLV

Non-Vegetarian Foods and Intoxicants of All Kinds are Strictly Prohibited

Baba Nand Singh Ji declared from time to time that the Gurbani strictly prohibits the eating of meat, fish, eggs and all kinds of non-vegetarian foods. He used to assert, "Some Satgurus did kill some animals, when some times they went for hunting. The Satgurus had and still own the power of infusing life in the dead. The object was not to eat meat. They did not eat meat. The object was to end their cycles of births and deaths".

It is repeated in the Gurbani that the True Guru can kill and bring to life the dead.

At many places it is observed in Sri Guru Granth Sahib that one has to render accounts and will suffer punishments for eating meat etc.

A big book can be written in support of the above topic. It is sufficient to submit here that all True Saints and spiritual heads advise all not to take non-vegeterian foods, in case they want to get True Salvation.

So far as wine, liquors, opium, tobacco and intoxicating hemp etc., are concerned, Baba Ji used to assert, "The S tgurus have given strict orders that no Sikh should ever use any kind of intoxicants." Baba Ji used to refer to various parts of Gurbani.

It is sad that some writers have wrongly written that meat etc. was allowed by the Sikh Gurus. Some wrongly say that the Satguru permitted the use of some intoxicants, such as hemp, opium etc. This is wholly wrong and is also contrary to what the Gurbani says and must not be believed. It is the fundamental rule of the Sikh history that all stories, which come in conflict with the Gurbani, must be discarded.

A few passages from the Gurbani, regarding the strict commands that meat and all kinds of intoxicants shall never be taken by a sikh, are given here.

(ı) ਕਬੀਰ ਖੂਬੁ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੋਨੁ ॥
ਹੇਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥ (374)

Bhagat Kabir Ji says that one should eat as much rice and pulses as one can. There is salt in it, which makes it so tasteful. (Eat only vegetarian foods.)

Those, who eat meat etc., shall suffer the punishment of being beheaded. (Why should you suffer punishments in the next world by eating meat etc ?)

(2) ਦੂਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥ (322)

Do not cause pain to any living being and go to God's Home with honours.

(3) ਸਰਜੀਉ ਕਾਟਹਿ ਨਿਰਜੀਉ ਪੂਜਹਿ ਅੰਤ ਕਾਲ ਕਉ ਭਾਰੀ ॥
ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਭੈ ਡੂਬੇ ਸੰਸਾਰੀ ॥ (੪ 2).

Some men cut the throats of living beings (in order to eat them). But they worship lifeless objects. They shall undergo severe pains in the end.

They are ignorant of the value of God's Name and will drown in the world ocean, after suffering great fears.

(4) ਕਬੀਰ ਭਾਂਗ ਮਾਛੁਲੀ ਸੁਰਾਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਹਿ ॥
ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਂਹਿ (1377)

Bhagat Kabir Ji says that whosoever eats hemp, fish (meat) and takes liquors ;

Will go to hell and their going on pilgrimage or their keeping fasts wlll render no fruit.

(5) ਮਾਸੁ ਖਾਨਿ ਗਲ ਵਢਿਕੈ ਹਾਲੁ ਤਿਨਾੜਾ ਕਉਣੁ ਹੋਵਸੀ ॥
(ਵਾਰਾਂ, ਭਾਈ ਗੁਰਦਾਸ' ਵਾਰ 25)

Do those, who kill living beings and eat their meat, ever realise as to what severe punishments they will have to suffer ?

(6) ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੂਛੈ ਭਾਉ ਧਰੈ ॥ (360)

O man, you have come in this world to carry on the trade of the Name of God and to drink the Divine Elixir. Why do you love the useless and most harmful wines and liquors ?

(7) ਸਲੋਕ ਮਹਲਾ ੩ ॥

ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥
ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ ॥
ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ ॥
ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥
ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥
ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥੧॥ (554)

One man brings a pot full of wine and other one fills his cup out of it.

By drinking wine, one becomes senseless and insane.

The drunkard cannot distinguish between a friend and foe and will be turned out and punished by God.

By taking liquors, the drunkard forgets God and shall be punished in the next world.

One shall never take the poisonous liquors and shall make all efforts to avoid the same.

(Guru) Nanak (says) (that) when one meets the True Guru, he obtains the true intoxicant (God's Name).

Such a pious man remains dyed in the love of God and obtains a place in God's House (obtains Union with God).

XLVI

Grace Showered on the Humble Author

It was in the first week of March 1947 that Master Tara Singh drew out his sword at Lahore near the Assembly Hall and made a declaration that Pakistan would not be allowed to come into existence. That very night riots started on large scale in Lahore, Amritsar and other towns. The next morning, my wife told me, "Tonight in a dream, I have seen strange scenes. Trains have stopped and post offices are not working. People are being killed on all sides. Streams of blood are flowing. We shall have to leave Lahore. We shall never come here again. We will go to hills on Kangra side." I did not believe this at all and told my wife that it was a mere dream, without any substance in it. That very day, I went to the Law College to deliver lectures. I was then a part-time Lecturer in the Law College, Lahore. The Hindu and Sikh students requested me not to take the class as they were to join the procession to protest against many murders, committed in the city. I could not do so. However, they left the class. The college was closed. In the afternoon, while I was in the High court premises, a very huge procession was seen on the Mall Road. Slogans such as "We will not allow Pakistan to be created," "Blood for Blood" etc. were being raised. I thought that the dream might not become true. I hurriedly came back to my house, situated in Mozang. We decided to leave Mozang, which was thickly populated by Mohammedans and to go to Lahore cantonment, where our relation Dr. Tara Singh lived. I wanted to get a tonga but

there was the news of curfew. So it became very difficult to procure a conveyance. One tonga was at last got with great difficulty and we, all family members, with only one small handbag, went to Saddar Bazar, Lahore Cantonment. There we lived upto the 10th May, 1947, when the Law College was closed. We all left Lahore finally on this date and came to Jullundur Cantonment, where my parents lived. Some circumstances forced me and my family members to move to Mandi in the erstwhile Mandi State, now in Himachal Pradesh, where we stayed in the Gurdwara of Guru Gobind Singh Sahib till 23rd September, 1947. We lived there in peace and comfort. My friend Pandit Manohar Lal Advocate wrote letters from Lahore Cantonment stating that the dream was quite true and they had to leave Lahore in very miserable circumstances. I still possess these letters. Since the first week of March 1947, we never went to reside in our Mozang house. It was partially burnt. The dream became true.

It is necessary here to explain how we heard about Baba Ji's spiritualism and supreme powers; before the partition took place. It was in the year 1945-46 that Giani Mohinder Singh, then Secretary of the Gurdwara Committee, Dehra Sahib, Lahore, informed me that Sant Sujan Singh of Baghanwala was to perform Kirtan in the Gurdwara of the Sixth Satguru at Mozang. We had never heard of Sant Sujan Singh. We went to the Gurdwara. We were simply enchanted to hear his Kirtan and some true stories which he narrated about Baba Nand Singh Ji, who had already left this world in 1943.

I and my wife felt sorry that we could not meet such a big Saint during his lifetime. We did not know anything about Baba Ji prior to that. In some mysterious way, we became very keen to hear more about Baba Ji

from Sant Sujan Singh. So we attended his Kirtan whenever he used to come to Lahore. During those days, S. Gulab Singh Sethi, who had buiit a new house at Mian Mir, Lahore Cantonment, had invited Sant Sujan Singh to perform Kirtan for some days in his new house. We both decided to reach the place before 4 a.m. each day, but then there was the difficulty of conveyance. I had only a bicycle then. We decided to start from our house at Mazang at about 2.30 a.m. each night and to go on foot to Mian Mir. We used to go first to Lawrence Gardens then to the Railway Colony and then after crossing the canal used to reach the house of S. Gulab Singh Sethi, much before the Kirtan started. In those dangerous days, we could not meet a single soul in the way, while travelling a distance of nearly five miles every day. We heard many more stories of Baba Ji from Sant Sujan Singh. We wondered as to what Supreme Power was there which accompanied us on the way. Certainly it was Baba Ji himself. He himself told everything in the dream to my wife.

It is also necessary to narrate here that while at Mandi, I heard radio news that the Punjab High Court would be established at Simla. We and many other refugee associates, who were residing in the Gurdwara at Mandi, decided to leave for Amritsar by a bus. But the bus did not go to Pathankot then, as the road bridge at Chakki river near Pathankot, was washed away, bue to horrible rains of 1947. We arranged a full dus for all of us (nearly sixty persons) upto Chakki river. The driver told us that he would take us upto Chakki river and then we had to engage coolies to cross the river by the Railway Bridge, where we could get other buses on the other side. Our bus reached Chakki river at about

6 P.M. It was the 23rd of September, 1947. Our request that we should be dropped at the nearest town or village and not in the deserted jungle at Chakki river was not heeded to by the driver. He consoled us, saying that there would be no difficulty in engaging as many coolies as we liked, for carrying our luggage etc. across the river by the Railway Bridge. Our luggage, containing very valuable things was placed on the ground and then the driver and the conductor slipped away. Some coolies came and assisted my family members and others and children to cross the Railway Bridge, which had many gaps as sleepers were not laid nearer to each other. I and another companion stayed near the luggage. The coolies had promised to come back and take us and the luggage across the Bridge. When they came back, they refused to help us. They got their wages and slipped away, saying that it had become dark and it was hazardous to cross the river with the luggage at that time. I and my companion were simply terrified. We were certain that the luggage would be looted, that we would be killed on this side and that our family members and associates would meet the same fate, on the other side of the river. One man appeared on the scene and on enquiry told us that there was no train service since many days and that a goods train had gone to Nurpur side for trial and that there was no possibility of its coming back. Dear readers! Kindly imagine the state of our minds. We two prayed and prayed. Soon I heard the whistle of the railway engine and saw its light. It was coming from the side of Nurpur and going towards Pathankot. Then the question was as to how to stop it. Somehow, I was inspired to stand in the middle of the railway line, which I did. I raised my arms and began uttering loudly "Stop! Stop!" Death was certain, but

some Mysterious Power infused great courage in me. Lo ! The engine driver stopped the engine dead, when it came just close to me. The guard, whose name, probably was S. Gian Singh, came and contacted me. He asked the reason for my most hazarduous action. I told him the whole matter. He felt pity for us and asked his coolies to put the entire luggage in one of the bogies. This was done. I then requested him to stop the train after crossing the bridge. He did so. My family members and all our associates took seats in the train. We all had not enough words to thank the Supreme Power. It was all due to Baba Ji's miraculous power that we were saved.

As to how I began coming to Nanaksar and how one evening, when my soul was leaving my body, both Baba Nand Singh Ji Maharaj and Baba Ishar Singh Ji Maharaj came near me and observed that my age was being extended, will be narrated in some other book.

XLVII

Who After Baba Nand Singh Ji ?

Baba Nand Singh Ji did not nominate any one as his successor, although he gave some hints that Baba Ishar Singh Ji would carry on the Mission of Satguru Nanak Dev Ji, after him.

After Baba Nand Singh Ji left this world for God's Home, Baba Ishar Singh Ji went to Dehradun and then to village Jhorar. He did not stay at Nanaksar for some years and

spent his time in meditation. The Gurdwara Nanaksar bore a deserted look for some years. Many claimants came forward ; but they miserably failed in their attempts. Complete surrender to the Guru alone can result in the conferment of the Divine Powers on a True saint. After some years, the Truth flashed and the sangat begged and forced Baba Ishar Singh Ji to come to Nanaksar, which he unwillingly did. The most selfless way in which he rendered unique services to spread the Mission of Satguru Nanak Dev Ji will be detailed in his short life story. Baba Ishar Singh Ji left the world and went to the Home of God in October, 1963. He also did not nominate any one as his successor. Since 1963, many claimants have come forward. But as already submitted, the Truth is bound to shine and the Divine Duties can be performed only by a most selfless soul.

The humble author begs to submit that, without making any comparisons and contrasts, one must never forget the Divine Sermons of the Gurbani as to who is a True Saint, which Baba Ji used to repeat from time to time.

The humble Author most humbly sumbits (without any disrespect for any claimants) that having passed through many stages and sad experiences, since 1963, he has now been paying all respects to Baba Gurdev Singh Ji, who did not reside at Nanaksar, since October 1963. He has been serving the great cause of Satguru Nanak Dev Ji, after making Gurdwara Nanaksar Smadh Bhai, as the centre of his sublime activities. Suffice it to say at this stage that he visited Africa and U. K. many times and went to Canada once. Many have been induced by him to take *Khande-da-Amrit*, even in foreign lands; and thousands are following the Divine Path, laid down by our Gurus.

He has also built Nanaksar Gurdwaras at Banwala (Dabwali), Sira (Tehsil Batala), Kandila (Tehsil Batala) Bakhtala (Kurukshetra), Dehradun, Rejinder Nagar (New Delhi) and Bhadaur (Tehsil Barnala), as directed by Baba Ishar Singh Ji.

Recently, a big Gurdwara Nanaksar has been built at Birmingham U. K. under his instructions. The daily religious programmes are strictly followed in each of the Nanaksar Gurdwaras, built under his directions, as was done during the days of Baba Nand Singh Ji and Baba Ishar Singh Ji. Thousands have taken Amrit in India. He has visited many places in India. He strictly shuns all kinds of false shows. He sits in the Sangat without any special seating arrangement for him. He remains absorbed in meditation throughout. More will be written about him, when the short life story of Baba Ishar Singh Ji is published.